

# REPORT

## NATIVE PAPERS IN BENGAL

ON

FOR THE  
Week ending the 14th September 1912.

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PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar ...	Weekly ...	Kamal Lal Das ; Hindu, Karmokar ; age 38 years ...	1,500
2	"Bangavasi" ...	Calcutta ...	Do. ...	Bihari Lal Sarkar, Kayastha, age 55 years ; Hari Mohan Mukherji, Brahmin, age 43 years : Satyendra Kumar Basu.	15,000
3	"Bankura Darpan" ...	Bankura ..	Do. ...	Rama Nath Mukherji, v.L.M.S., Brahmin, age 51 years ; Viswanath Mukharji, B.L., Brannin, age 49 years.	453
4	"Barisal Hitalsahi" ...	Barisal ...	Do. ...	Durga Mohan Sen, Baidya, age 35 years ...	600
5	"Banga Janani" ...	Rangpur (Bhotmari)	Do. ...	Sasi Mohan Adhikari, Baidya, age 37 years ...	.....
6	"Basumati" ...	Calcutta ...	Do. ...	Sureschandra Samajpati ; Hari Pada Adhikari, age 41 years ; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitalsahi" ...	Bolepur (Birbhum)	Do. ...	Dibakar Banerji ; Hindu, Brahmin ; age 43 years ...	350
8	"Birbhum Varta" ...	Suri ( Do. )	Do. ...	Debendra Nath Chakravarti, Brahmin, age 38 years ...	960
9	"Birbhum Vasi" ...	Rampurhat ( Do. )	Do. ...	Nil Ratan Mukherji, B.A., Brahmin, age 44 years ...	250
10	"Biswadut" ...	Howrah ...	Do. ..	Nagendra Nath Pal Chaudhuri ; Hindu, Kayastha : age 36 years.	1,500
11	"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha." ...	Bhowanipore ...	Do. ...	Hem Chandra Nag, Kayastha, age 29 years ...	500 to 700
13	"Charumihir" ...	Mymensingh ...	Do. ...	Baikuntha Nath Sen, B.L., Kayastha, age 42 years ...	1,100
14	"Chinsura Varata-vaha." ...	Chinsura ...	Do. ...	Dinanath Mukherji, Brahmin, age 46 years ...	650
15	"Dainik Chandrika" ...	Calcutta ...	Daily, except on Thursdays.	Hari Das Dutt and Khetra Nath Sen ...	4,000
16	"Dacca Gazette" ...	Dacca ...	Weekly ...	Satya Bhusan Dutt Roy, Baidya, age 46 years ...	80
17	"Dacca Prakas" ...	Do. ...	Do. ...	Mukhunda Behari Chakravarti, Brahmin, age 43 years ...	80
18	"Dhruba Tera" ...	Mymensingh ...	Do. ...	.....	.....
19	"Education Gazette" ...	Chinsura ...	Do. ...	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitalsahi" ...	Faridpur ...	Fortnightly ...	Raj Mohan Masumdar, Baidya, age about 73 years ...	400
21	"Gaud Dut" ...	Malda ...	Weekly ...	Krishna Chandra Agarwalla ...	.....
22	"Hindu Ranjika" ...	Rajshahi ...	Do. ...	Kasimuddin Sarkar, Muhammadan, Printer, age 41 years ...	185
23	"Hindusthan" ...	Calcutta ...	Do. ...	Hari Das Dutt ...	1,000
24	"Hitavadi" ...	Do. ...	Do. ...	Anukul Chandra Mukherji and Sakharan Ganesh Denshkar	20,000 to 30,000
25	"Hitavarta" ...	Chittagong ...	Do. ...	.....	.....
26	"Islam Eabi" ...	Mymensingh ...	Do. ...	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran" ...	Bagerhat ...	Do. ...	.....	About 300
28	"Jasohar" ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri ; Hindu, Kayastha ...	500
29	"Jyoti" ...	Chittagong ...	Do. ...	Kali Sankar Chakravati, Brahmin, age 47 years ...	1,800 to 2,000
30	"Kalyani" ...	Magura ...	Do. ...	Bisweswar Mukherji, Brahmin, age 46 years ...	500



No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	<b>BENGALI—contd.</b>				
31	"Kasipore Nibasi" ..	Barisal ... ..	Weekly ... ..	Pratap Chandra Mukherji ; Brahmin ; age 68 years ... ..	500
32	"Khulnava-i" ...	Khulna ... ..	Do. ... ..	Gopal Chandra Mukherji ; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda ... ..	Do. ... ..	Kali Prassanna Chakravarti, Brahmin, age 42 years ... ..	440
34	"Manbhum" ...	Purulia ... ..	Do. ... ..	Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years ...	About 500
35	"Midnapore Hitaishi"	Midnapore ... ..	Do. ... ..	Manmatha Nath Nag, Kayastha, age 35 years ... ..	500
36	"Medini Bandhab"	Ditto ... ..	Do. ... ..	Deb Das Karan ; Hindu, Sadgop ; age 44 years ... ..	452
37	"Mahamaya" ...	Chinsura ... ..	Do. ... ..	Hem Sasi Som, Kayastha, age 57 years ... ..	150
38	"Moslem Hitaishi" ...	Calcutta ... ..	Do. ... ..	Shaik Abdur Rahim and Mozummul Haque ... ..	4,000 to 5,000
39	"Muhammadi" ...	Ditto ... ..	Do. ... ..	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi."	Saidabad ... ..	Do. ... ..	Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years ...	200
41	"Nayak" ...	Calcutta ... ..	Daily ... ..	Birendra Chandra Ghosh and Panchkari Banerjee ... ..	1,500 to 3,000
42	"Navavanga" ...	Chandpur ... ..	Weekly ... ..	Harendra Kisore Ray, Kayastha, age 25 years ... ..	502
43	"Noakhali Sammilani"	Noakhali ... ..	Do. ... ..	Sasi Bhushan Das, Kayastha ... ..	200
44	"Nihar" ...	Contai ... ..	Do. ... ..	Madhu Sudan Jana, Brahmo, age 43 years ... ..	300
45	"Pallivarta" ...	Bongong ... ..	Do. ... ..	Charu Chandra Ray ; Hindu, Kayastha ; age 38 years ...	500
46	"Pallivasi" ...	Kalna ... ..	Do. ... ..	Sasi Bhushan Banerji, age 47 years ... ..	300
47	"Pabna Hitaishi"	Pabna ... ..	Do. ... ..	Basanta Kumar Vidyavinode, Bhattacheryya, Brahmin, age 36 years.	500
48	"Praja Bandhu" ...	Tippera ... ..	Fortnightly ...	Munshi Muhammad Ali Moan, Musalman, age 53 years ...	200
49	"Prasun" ...	Katwa ... ..	Weekly ... ..	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goals, age 41 years.	618
50	"Pratikar" ...	Berhampur ... ..	Do. ... ..	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	509
51	"Purulia Darpan" ...	Purulia ... ..	Do. ... ..	Amulya Ratan Chatterji, Brahmin, age 41 years ... ..	About 700
52	"Rajakti" ...	Do. ... ..	Do. ... ..	Bagala Charan Ghosh, Kayastha, age 41 years ... ..	110
53	"Ratnakar" ...	Asansol ... ..	Do. ... ..	Satya Kinkar Banerji, Brahmin, age 26 years ... ..	500
54	"Rangpur Durpan"	Rangpur (Bhotmari)	Do. ... ..	Braja Nath Basak ; Hindu, Tanti ; age 52 years ... ..	200
55	"Rangpur Dikprakash"	Ditto ditto ...	Do. ... ..	Hara Sarker Meitra, Brahmin, age 66 years ... ..	300
56	"Samay" ...	Calcutta ... ..	Do. ... ..	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 800
57	"Sanjaya" ...	Faridpur ... ..	Do. ... ..	Rama Nath Ghosh, Kayastha, age about 38 years ... ..	500
58	"Sanjivani" ...	Calcutta ... ..	Do. ... ..	Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A. ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter.	11,000
59	"Sanskodhini" ...	Chittagong ... ..	Do. ... ..	Kashi Chandra Das Gupta, Brahmo, age 60 years ... ..	400
60	"Suhrid" ...	Perojpur ... ..	Fortnightly ...	Ram Chandra Pal, Kayastha ... ..	200
61	"Subarnabanik" ...	Calcutta ... ..	Weekly ... ..	.....	.....
62	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Ditto ... ..	Do. ... ..	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,500
63	"Siksha Samachar"	Dacca ... ..	Do. ... ..	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year ...	.....
64	"The Calcutta Advertiser"	Calcutta ... ..	Do. ... ..	.....	.....
65	"Tippera Guide" ...	Comilla ... ..	Do. ... ..	.....	.....



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1	2	3	4	5	6
	<b>BEUGALI—consolid.</b>				
66	"Tippura Hitalahi"	Tippura ... ..	Weekly ... ..	Kamaniya Kumar Singha, Brahmo, age 23 years ... ..	700
67	"Vartabaha"	Ranaghat ... ..	Do. ... ..	Girija Nath Mukherji; Hindu, Brahmin, age 41 years ... ..	500 to 600
68	"Viswavarta"	Dacca ... ..	Do. ... ..	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	1,000
	<b>HINDI.</b>				
69	"Bajrang Samachar"	Jamora (Gaya) ... ..	Monthly ... ..	.....	.....
70	"Bharat Mitra"	Calcutta ... ..	Weekly ... ..	Ambika Prasad Bajpayi ... ..	About 4,000
71	"Dainik Bharat Mitra"	Do. ... ..	Daily ... ..	Ambika Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Panchocowri Banerji, age, 50, Brahmin.	300
72	"Bihar Bandhu"	Patna ... ..	Weekly ... ..	Mahabir Prasad Banis ... ..	400
73	"Biharee"	Bankipore ... ..	Do. ... ..	Akhauri Basudeo Narayan Singh and Purushottam Prasad Sarina.	700
74	"Ghar Bandhu"	Ranchi ... ..	Fortnightly ... ..	Rev. Dr. A. Nottrott ... ..	1,250
75	"Hindi Bangavasi"	Calcutta ... ..	Weekly ... ..	Hari Krishna Joahar, Khetri, age 36 years ... ..	1,500
76	"Hitavarta"	Do. ... ..	Do. ... ..	Babu Rao Paradkar; Mahratta, Brahmin; age 30 years ... ..	3,000 to 4,000
77	"Lakshmi"	Gaya ... ..	Monthly ... ..	Mahadeo Prasad, age 33 years ... ..	200
78	"Marwari"	Calcutta ... ..	Weekly ... ..	R. K. Tebriwalla; Hindu, Agarwalla; age 41 years ... ..	500
79	"Narad"	Chapra ... ..	Daily ... ..	.....	.....
80	"Narad"	Do. ... ..	Weekly ... ..	.....	.....
81	"Siksha"	Bankipore ... ..	Do. ... ..	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ... ..	200
82	"Mithila Mihir"	Darbhanga ... ..	Do. ... ..	Pandit Joganand Kumar ... ..	600
83	"Teli Samachar"	Bar ... ..	Monthly ... ..	.....	.....
84	"Tirhut Samachar"	Musaffarpur ... ..	Weekly ... ..	Sangeswar Prasad Sarma, Brahmin ... ..	400
	<b>URDU.</b>				
85	"Al Punch"	Bankipore ... ..	Do. ... ..	Syed Ahsan, Muhammadan, age 40 years ... ..	500
86	"Darul Hukumat"	Calcutta ... ..	Weekly and bi-weekly.	Hafis Bux Ellahi, Muhammadan, age 42 years ... ..	1,000
87	"Durbar Gazette"	Do. ... ..	Daily ... ..	Nawab Ali, Muhammadan ... ..	1,000
88	"Star of India"	Arrah ... ..	Weekly ... ..	Muhammad Zahurul Haque, Muhammadan, age 61 years ... ..	657
	<b>PERSIAN.</b>				
89	"Habul Matin"	Calcutta ... ..	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ... ..	1,000
	<b>URIYA.</b>				
90	"Garjatbasini"	Talchar State ... ..	Weekly ... ..	Bhagirathi Misra, Brahmin, age 43 years ... ..	In Orissa.
91	"Sambalpur Hital-shini."	Deoghar ... ..	Do. ... ..	Dina Bandhu Gornayak, Chasa, age 37 years ... ..	Do.
92	"Samvad Vaheka"	Balasore ... ..	Do. ... ..	Kasinath Panda, Brahmin, age 37 years ... ..	400
93	"Uriya and Navasamvad."	Balasore ... ..	Do. ... ..	Ram Tarak Sen; Hindu, Tamli age 50 year ... ..	450
94	"Utkal Varta"	Calcutta ... ..	Do. ... ..	Hrisikesh Pandey Kaviraj ... ..	500
95	"Utkal Dipika"	Cuttack ... ..	Do. ... ..	Gouri Sankar Ray ... ..	1,200

## PART I OF WEEKLY REPORT.

*Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Chandravanshiya Hitkari	Rewari	Dinapore	Monthly	.....
2	Al Modabbir	Bankipore	Weekly	.....	.....
3	Al Hilal	Calcutta	Do.	.....	.....
4	Suraj	Pabna	Do.	.....	.....

No. 73—"The Biharee" has ceased to exist.



## I—FOREIGN POLITICS.

THE *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 26th August writes:—

NAMA-I-MUQADDAS  
HABUL MATIN,  
Aug. 26th, 1912.

‘From the pen of a politician.’

The news about the unsafe condition of the Shiraz and Bushire roads published by newspapers is exaggerated. There is, practically, safety for the mails and the merchants on those roads. It is worth noticing that gendarmerie stations have been established in a very short time in Gilan, Teheran and the South. The gendarmerie of the South have done their duty very satisfactorily and are now engaged in erecting guard houses on the trade routes. A school for the training of gendarmerie cadets has been opened in Shiraz, while another would soon be opened in Bushire.

Sardar Jang Bakhtiari has been engaged and is paid for protecting the roads from Mahemmera to Ispahan for five years. Amir Afkham, another Bakhtiari, has been appointed Governor of Kerman, with a command over an army to keep the roads of Port Abbas and Kerman safe. The Persian treasure chest is empty. Still efforts are being made to introduce necessary reforms in the country. It appears from “the White Book No. 5” that the two Powers, England and Russia, had, a few months ago, given a loan of two hundred thousands *liras* to Persia. Sir Edward Grey had a mind to advance two hundred thousands but the Russians who subscribed equally in the present loan, have reduced their amount to half the above sum. The Russians were so reluctant to pay their share of the loan that Sir Edward Grey had to inform the authorities at St. Petersburg, by wire, that the payment could not be deferred for another moment and so he was going to pay the share of Russia also. Even this small loan was not paid till Persia accepted the Anglo-Russian Convention and consented to pay the pension of Muhammed Ali (the *ex*-King). Out of this small sum, Persia had to pay one hundred thousand *tomans* to disperse the Turkomans and the adherents of Muhammed Ali. The Russian Bank retained fifty thousand *tomans* in satisfaction of its former account. The troops despatched by the Persian Government on receiving the loan gave a total defeat to Salar-ud-doula, but the small loan was not at all sufficient to meet all the wants of Persia.

The Persian Government was given to understand that the English and the Russian Governments were willing to advance a bigger loan to Persia. Sir Edward Grey expressed his willingness to do so in his parliamentary speeches. It thus became obligatory on Persia to take practical steps in consolidating her power in the South, and to arrange for the Government of the North. But the promised amount was not given to her, on the ground that the condition of Persia was not such as to allow such a big sum to be given to her. On the other hand, they direct attention to minor reforms in the country requiring small loans. On the one hand, they say that there is no peace in the country, while on the other they put obstacles in the way of the Government introducing reforms. If they left the Persian Government to itself they should also have arranged for her a big loan in the open market of capitalists. England is ready to pay her share of the loan but Russia objects to do so. It also appears from the papers that the latter wants to compel Persia to maintain a Cossack brigade in Teheran under Russian officers, and to grant her (Russia) concessions for the railway line from Julfa to Tabrez. A perusal of the “White Book” shows that England would on no account, accept Muhammed Ali as King of Persia while Russia refuses to give any assurance that Muhammed Ali would not return to Persia any more. We have seen how Russia helped Samad Khan to maintain his rule over Tabrez. Persia appointed Sipahdar Azam as Governor of Azirbijan but Russia tried to have his appointment postponed till a brigade of Cossacks was formed for Tabrez. When, however, Sipahdar was allowed to proceed to Azirbijan, Samad Khan, a adherent of Muhammed Ali and an advocate of the Russians, moved heaven and earth, as appears from the *Times*, to remain at Azirbijan and prevent Sipahdar from taking the Governorship. From the obstacles which Russia put in the way of Persia in getting a loan, as well as the incidents at Tabrez, we are led to infer that Russia wants to weaken Persia, and after taking possession



of it to place Muhammed Ali on the Persian throne, and secondly to obtain concessions from Persia as a condition of these loans, and thus take advantage of her present needs. But Persia has a Constitutional Government, so that no concessions can be granted or a Cossack brigade formed without the assent of the Mejliss. Russia, however, does not like that any Mejliss should be formed. In the North of Persia where there are fifteen thousand Russian troops, the officers of the Persian Government advocate despotic rule, and no one can talk of Constitutional Government there: such is the terror inspired by Russia. The dead bodies of those who had been sent to the gallows in Tabrez and Resht, are still hanging on the gibbets. The greatest need of Persia at present is to form the Mejliss, but this is an impossible task for Persia, unless the English come to their help.

NAMA-I-MUQADDAS  
HABUL MATIN,  
Aug. 26th, 1912.

2. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 26th August says:—

The future revolutions of the Balkans.

The political importance and the peculiar geographical position of the Balkan States are no secrets to the politicians of the present day. The troubles of Turkey for the past hundred years had all been on account of these States, and if we go beyond that period we should see that the history of the Balkans is only a history of revolutions, not only in these States but the whole world. The present revolutions of that country bring to light the fact that there has been a secret alliance and agreement between Bulgaria and Austria for the last fifteen years, it having been formed in 1898. As the term of this agreement is about to expire, each of the Contracting Parties is now trying to reap all the benefits to be derived therefrom. An organ of the young Turks publishes the terms of this agreement, but the agreement recently entered into by Servia and Bulgaria rescinds so much of it as relates to Servia, while the terms relating to Turkey remain in force. The proposal of Austria, that the ambassadors of the various Powers should exchange their views regarding the question of the Balkans, having acquired strength, is likely to be carried out and a new line of action to be followed. Consequently, the Austrian papers are persistent in asserting that the object of the proposal is nothing but securing peace and order in the Balkans and helping Turkey. Although the proposal, if given effect to, is not likely to be advantageous to Turkey, her interest will not suffer to the extent feared, because of the rivalry of the several Powers, all of whom are anxious to take part in discussing the proposal; the only danger apprehended for Turkey therefore is her making peace with Italy by giving up Tripoli and Burqatul Hamra (?). Other Powers, too, may like to get something out of her under the pretext of maintaining the balance of Power. The question of the annexation of Egypt would soon be raised, while the subject of the Russian Railway in Asia Minor would, on the other hand, become very prominent. In the present revolt of Bulgaria and Karatagh(?) Germany, Austria and France would not remain neutral. But if Turkey refuses to give up Tripoli, no other Power would put forward its claims to acquire any Turkish territory. Had there been no dissension or dispute among the political parties, Turkey would not have fallen into such a pitiable condition. The Turkish islands in the Ægean Sea (lit, White Sea) may prove dangerous to the peace of Europe if Italy succeeds in annexing them to her own territory. Sir Edward Grey, the Foreign Minister of England, has also said in his speech that the Italian possession of the islands in the Ægean Sea would form a subject of discussion in future. The consequence, however, of the civil strife would be very injurious to Turkey. Some others are of opinion that the islands of the Ægean Sea would, like Crete, be placed under an independent European ruler, on the ground of the incapacity of Turkey to manage it and its possession by that Power may be a danger to peace and order in future.

DURBAR GAZETTE,  
Sept. 6th, 1912.

3. Referring to the affairs of the Balkans as appearing in the *Times* of London, the *Durbar Gazette* [Calcutta] of the 6th September, draws the attention of its readers to the

Austria and the Balkans.

Prime Minister of Austria's reference to the European Powers for an exchange of views on the question of those States, the proposal having already been approved of by the King of Austria. It is now to be seen how far it affects the Ottoman Empire. The Turkish Government has issued orders to its Consuls in the Foreign Courts to inform the European Powers that it will not



listen to anything on the subject. The action of the King of Austria in face of these orders is sheer obstinacy and unjust.

4. The *Al-Mudabbir* [Patna] of the 2nd September says that, taking advantage of the frontier dispute between Albania and Montenegro, Austria wants to interfere with the Balkan affairs, and apprehends that Austria and Russia might thus one day force the Turks to give up Tripoli.

AL-MUDABBIR,  
Sept. 2nd, 1912.

5. The *Hitavadi* [Calcutta] of the 6th September referring to the recent political situation in China and Tibet, writes that, probably ere long, Tibet will come to be a second Persia. That is, it will be divided into spheres of influence, Russia taking the North and England, the South. Such a state of things will not help in the easy solution of the problem of defending the North-Eastern Frontier of India. It will be a fresh source of financial trouble to the people of India.

HITAVADI,  
Sept. 6th, 1912.

## II—HOME ADMINISTRATION.

### (a)—Police.

6. The *Basumati* [Calcutta] of the 7th September says that the Commissioner of Police, Calcutta, ought to call and take the evidence of respectable men *in camera* against cotton-gambling, and urges the Government to lose no time in legislating against it.

BASUMATI,  
Sept. 7th, 1912.

7. Cotton-gambling, says the *Daily Bharat Mitra* [Calcutta] of the 8th September, has become very brisk in the town once more. It is now being openly carried on in rented shops in the Cornwallis and Bentinck Streets, besides the Cotton Street, the Mallick Street and the Chitpur Road where it has been long established. The owners of these gambling dens enjoy the privilege of refusing payment to the winners, for the law courts do not recognize their claims. The Police has not the courage to prosecute, in spite of Mr. Justice Holmwood's pointing out the way to stop the nuisance, because of its failure once.

DAILY BHARAT  
MITRA,  
Sept. 8th, 1912.

The procrastination of the Government of India in adopting measures which concern the well-being of the people, is well-known. Delay on its part in giving political rights to the people has some meaning, but not to take measures which are likely to do good to the people without any encroachment on its unrestricted power, is very improper. There has been a strong agitation against this gambling for about a whole year. Representations were made against, and attention drawn to, the evil in the Bengal Council. The Chief Secretary also promised legislation but nothing has come out of them so far. A Bill to stop cotton-gambling could be passed at one sitting of the Council without any opposition, except perhaps from the gamblers; but the Bengal Government let the opportunity slip from its hands. The Police Commissioner's visiting Simla the other day created some hope that the Government of India would legislate in the matter, but this hope has turned into despair, and the people have come to fear that the Government of India, perhaps, does not like to have a law to stop the evil although it is a fit subject for Imperial legislation. The only alternative, now lies in acting upon the suggestion of Mr. Justice Holmwood, but the police alone can do little without the assistance of the public. The attention of the Marwari and other associations of the Barabazar section of the town is, therefore, drawn towards their duty in the matter, and the residents of Cotton Street, and other places, which become virtual pandemoniums every night, are advised to follow the example of the residents of Bow Bazar who have, by their complaints, been able to get the gambling dens, in their quarter, closed. The police should also prosecute the gamblers for causing obstruction on the roads, care, however, being taken to see that no innocent man is arrested.

8. The *Moslem Hitaishi* [Calcutta] of the 6th September dwells on a practice on the part of Calcutta *paharawallas* of getting the cobblers and shoe-makers, who ply their business on the road-side, to brush their shoes free of cost. This is felt as

MOSLEM HITASHI,  
Sept. 6th, 1912.



a great hardship by the cobblers, as usually almost a whole tin of shoe-black is used up in brushing one single pair of these huge shoes.

BANGARATNA,  
Sept. 2nd, 1912.

9. The *Bangaratna* [Krishnagar] of the 2nd September draws the attention of the authorities to the strictures passed by the Subdivisional Officer of Tangail, on the conduct of the local police in connection with the case of outrage on a Namasudra woman named Chintamani.

DAILY BHARAT  
MITRA,  
Sept. 11th, 1912.

10. In the course of a running criticism of the quarterly report of the Inspector-General of Police for Bihar and Orissa for the three months ending June 30th last, in which the statistics contained therein have been quoted and examined, the *Daily Bharat Mitra* [Calcutta] of the 11 September observes, with pain and surprise, the inability of the police to trace four out of 12 dacoities committed by the Eranga Kols in Ranchi; if such incapacity, says the paper, had been shown by the police in England it would have to suffer the consequences of an irated public opinion; most of them would have been punished and many degraded from their posts; that four out of twelve cases should remain undetected is a thing which is simply unbearable and a black spot on the efficiency of the police.

The complaint made by the Inspector General against the managers of the coal mines for their unwillingness to help the police in tracing the crimes committed by the unemployed labourers and their friends in the coal mines area, shows that even Europeans who are generally managers of these mines are reluctant to help the police, although Anglo-Indian journals speak so highly of their readiness to help the police, and say that it is for this reason that crimes are never left undetected in Europe. There must, therefore, be two reasons for this reluctance on the part of the European managers; either there is something in the climate of this country which makes them take leave of their good qualities on coming here, or the ways of the police are such as to make the Europeans sick of the annoyance caused to them by the police. It is for the Bihar and Orissa Government to find out which of the above two reasons is correct.

The Inspector-General notices no marked change in the number of robberies during the quarter, but their number, 24, is not satisfactory.

Credit is certainly due to the Patna police for the reduction of burglary cases in that district.

The report, on the whole, does not reveal a healthy state of things as regards the police. There is no marked decrease in crimes, while heinous offences like dacoities, in which it is the prime duty of the police to get the offenders punished, are on the increase. Measures should, therefore, be adopted to check them. In order to do this, the sale of intoxicants such as wine, toddy, etc., should be checked, by reducing the number of the shops at which they are sold. Drinking has a very bad effect on the savage tribes such as the Kols, Sawyers, etc. It is, therefore, hoped, that the Government of Bihar and Orissa will give effect to the above suggestion, which is the best means of suppressing crime.

HITAVADI,  
Sept. 6th, 1912.

11. In connexion with the case of oppression on coolies reported in paragraph 6 of the report on Native Papers for week ending the 31st August, the *Hitavadi* [Calcutta] of the 6th September publishes another letter from a correspondent who professes his willingness to help the authorities in inquiring into the details of this case and furnishes some of these details below :—

The name of the garden is not Kunkhani, but Mujnai in Alipur, Jalpai-guri. The manager is named Rajani Kanta, and the man who recruited the coolies was Durgadas. The aggrieved coolies used to work under two Assamese Sirdars—one named Sriram Malkochh (or Rajbansi) of Jalaha, Mauza, Chapaguri—and the other named Mahima (Rajbansi). The following are the names of the various coolies assaulted—the first of them has since died :—

(1) Mihi Ramkoch of Paschim Khagaribari, Mauza Chapaguri, (2) Dandi Koch of the same address, (3) Hagura Koch of Purba Khagaribari, Mauza Chapaguri, (4) Rajendra Koch of the same address.



Besides these four who were severely assaulted, there were 24 others upon whom the assaults made were of a lighter nature:—(1) Santo Koch, (2) Nareswar Koch, (3) Tithiram Kolita—all three of Paschim Khagaribari, Mauza Chapaguri, (4) Katiram Koch of Angulia in the same Mauza, (5) Pirka Koch of Jalan in the same Mauza (6) Mara Katani of Purba Khagaribari, in the same Mauza, (7) Maniram Koch of the same address, (8) Tun Koch of Manikpur, Mauza Manikpur, (9) Chaumdahl of Bhotansaderi, Mauza Bajeli, (10) Param Madahi of the same address, (11) Jethura Madahi of Bhotansaderi, Mauza Bhajali, (12) Chemta Madahi (13) Kam Madahi, (14) Bhathi Madahi, (15) Allu Koch (16) Cheniram Koch (17) Kandura Koch—all of the same address, (18) Rathi Kolita of Uparbar-bari, Mauza Hastinapur, (19) Motiram Kolita of village Moihatara, Mauza Hastinapur, (20) Dasi Kotita of Barbari in the same Mauza, (21) Kohi Kalita of Farpaiguri in the same Mauza (22) Sukhna Kolita, (23) Chika Kolita, (24) Nibhakhan Kolita—all of the same address.

The correspondent says he got all these names from the lips of the coolies themselves and has seen the marks of the wounds on their persons with his own eyes. He gives his name as Ghanashyam Sarma and his address as Jogdala, P. O. Kamrup, Chapaguri.

12. Referring to the severe strictures passed on the Punjab Police by the Punjab Government in the course of its Resolution on the annual report on the working of the Police, the *Sri Sri Vishnu-Priya-o-Ananda*

The Punjab Police administration report.

SRI-SRI-VISHNU-  
PRIYA-O-  
ANANDA BASAR  
PATRIKA,  
Sept. 5th, 1913.

*Bazar Patrika* [Calcutta] of the 5th September writes:—

The Lieutenant-Governor of the Punjab is perfectly right when he says that, after the reform of the Police in 1911, which raised the cost of maintaining it from 28 lakhs of rupees to more than 51 lakhs, excess of work can be no excuse for incompetency, and that if the additional staff provided by the reform does not ensure a better working it should be dispensed with. We are glad the Punjab Government has at last realized that too many police officers often spoil work.

(b)—Working of the Courts.

13. The *Hitavadi* [Calcutta] of the 6th September writes:—

The Midnapore judgment.

Mr. Justice Woodroffe, and the two other Judges sitting with him, held that the Midnapore case should have been dismissed on the ground of limitation. Well, why then did they permit the prolonged proceedings before them to continue? Had they allowed the appeal on this ground at the outset, would not much public money have been saved? And why again did Government bring out, at great expense, a Barrister from England to conduct the appeal, leaving out the Advocate-General? Is there nobody to point out these mistakes?

HITAVADI,  
Sept. 6th, 1913.

14. Referring to the discrepancies discovered by Mr. Justice Woodroffe in Peary Das's evidence as given in the first instance before the Sessions Judge, and in the

*Ibid.*

second instance before Mr. Justice Fletcher, the *Medini Bandhab* [Midnapore] of the 2nd September says that the painful circumstances under which the old man gave his evidence before the Sessions Judge rendered it quite possible that he should make mistakes. But the fact that the severest cross-examination by the most eminent barristers in the High Court could not subsequently shake the main points of his evidence, proves that he had told the truth. He did not appear in the witness-box with a story got up by heart to be recited smoothly before the Judge. It is sheer perversity on the part of a judge to call the whole evidence of a witness like Peary Das false, because he faltered in some very minor points.

MEDINI BANDHAB,  
Sept. 2nd, 1913.

Mr. Weston, Maulvi and Lal Mohan also denied many things before Mr. Justice Fletcher which they had affirmed before the Magistrate and the Sessions Judge. When discrepancies occurred in the evidence of such strong, able-bodied and experienced officers, what wonder that there should be discrepancies in the evidence of an old man like Peary Das. Strangely, however, the finding of Mr. Justice Woodroffe is that the plaintiff's evidence was false, while what the defendants said was true. Four judges of the



CHARU MINIR,  
Sept. 3rd, 1912.

High Court, including the Chief Justice, have believed Peary Das's evidence, and two, namely, Mr. Justice Woodroffe and Mr. Justice Coxe, disbelieved it. It is, therefore, easily imaginable whether it was really false.

15. The *Cha u Mihir* [Mymensingh] of the 3rd September, writes that Mr. Justice Woodroffe has believed the statements of the defendants and their witnesses, including even the ravings of Rakhal Laha. But he has not found himself able to believe the plaintiff and the plaintiff's witnesses, including even men like Babu Upendra Nath Maiti, held in the highest esteem by the public. Of course his Lordship may have made a mistake, but we do not think that he deliberately made a distinction between Whites and Blacks, between Government officers and non-officials.

The Anglo-Indian press is asking for official promotion for Messrs. Weston and Clarke, and some also demanded that they should be given titles. To titles there can be no objection, but as to official promotion, the popular idea is that Mr. Weston's weak-mindedness and panic were responsible for all the trouble in Midnapore. A man who, crediting off hand the reports of a worthless man like Rakhal Laha, can issue warrants for the arrest of most of the most eminent men of Midnapore, cannot safely be entrusted with the charge of a district. Who will deny that it was his error of judgment which led to all the mischief at Midnapore? Such a weak-hearted man of limited intelligence, ought certainly not to be promoted to a higher office than that of Magistrate. There are also similar considerations of inefficiency to urge against Mr. Clarke's promotion to a higher office. It was his error of judgment which led to the Jamalpur imbroglio.

BASUMATI,  
Sept. 7th, 1912.

16. The *Basumati* [Calcutta] of the 7th September writes as follows:—

*Ibid.* In no previous case had the police been able to prove the existence of an anarchical conspiracy in any part of the country. And in Midnapore also all the contention on the part of the police in favour of the existence of any such conspiracy was based on the evidence of one Rakhal Laha, a most untrustworthy professional spy of a most despicable character. Was there not a single respectable man in Midnapore who had not joined the mad conspiracy, and could thus give evidence in favour of the contention of the police? Mr. Justice Woodroffe has said, "Steps were taken to terrorise or boycott any persons who gave evidence for the Crown. Why should that have been done, except to prevent any one from giving evidence against the accused in the Bomb conspiracy case?" Is there any evidence, worth believing, of any respectable witness in support of this theory? Mr. S. P. Sinha, Advocate-General, did not speak of the existence of any such systematic terrorisation or boycott of witnesses by the Midnapore public, when he withdrew the charge against 24 of the accused in the Bomb conspiracy case. This leads us to believe that Mr. Justice Woodroffe has been guided by a mistaken idea in the matter, and, considering what a voluminous record he had to deal with, it is no wonder that he should have made a mistake. He, along with Mr. Justice Coxe, has held that the story of the bomb conspiracy was true and that Rakhal Laha's statements were not altogether false. Now, if the story of the Midnapore bomb is to be believed, there can be nothing incredible in the world. To believe the story means to believe that all Midnapore went mad, that the bomb which had been intended to kill the Europeans at Midnapore moved from place to place in the town for many weeks, that it was possible for Rakhal Laha to keep his eyes constantly fixed on it during the period of its migrations, and that in spite of his possessing such certain and accurate knowledge about the genesis and whereabouts of the fatal instrument for three weeks, he said nothing about it to his employer Maulvi Muzhal-ul-Huq. Ninety-nine per cent. of people will consider this story the production of an opium den.

We can by no means agree with the view expressed by Justices Woodroffe and Coxe that, because the bomb was found in Santosh Das's *Baitakhana*, the informer's story could not be altogether disbelieved. Considering the place and manner in which the bomb was discovered, it can very reasonably be held that it had not been placed there by Santosh. We, therefore, think that the view taken of the matter by Justices Fletcher and Chatterji is the correct view. Moreover, the bomb was not at all a dangerous one. Under the circumstances,



why was Peary Das, the old man of seventy, arrested and consigned to *kyat*? As regards Mr. K. B. Dutt's conduct, it is believed by many eminent lawyers here that the Bar Council of England would never have given their opinion about it had they known that the case was still *sub-judice* on appeal. We are sorry that Mr. Justice Woodroffe has not clearly dealt with this point in his judgment. His Lordship has held that as Mr. Dutt had personal knowledge of many of the affairs and people of Midnapore in connection with the case, he ought not to have accepted a brief in it. There is, however, no evidence to prove that, in conducting the case, Mr. Dutt was anywhere guided by his personal knowledge instead of by the instructions of his client. We are, therefore, unable to make out how he was wrong in accepting the plaintiff's brief. If Mr. Justice Woodroffe's dictum has to be followed, it becomes impossible for *muissal* lawyers to accept briefs in local cases. Moreover, if the defendants in the Midnapore suit thought that Mr. Dutt's evidence would go in their favour, why did they not summon him as a witness in the case? Why, again, did not the Counsel for the defence object to Mr. Dutt's appearing as a Counsel in it, at its very outset?

The grounds on which the boy Banamali's evidence has been disbelieved does not seem to be very reasonable. However that may be, the untrustworthiness of Banamali's evidence does not prove that Santosh himself kept the bomb in his *Baitakhana*.

We have every faith in Mr. Justice Woodroffe's honesty and devotion to justice, and we hoped that he would be able to throw light on the intricacies of the case, but we have been disappointed.

17. The *Pallivasi* [Kalna] of the 4th September refers to the sensation

The Midnapore judgment.

the Midnapore judgment has caused among the Bengali public. It asks the people to be hopeful pending the result of an appeal to the Judicial Committee, which may quite possibly reverse the decision of the Appellate Bench. Such an appeal should be preferred by all means, and, till the final decision thereof, all public criticism of this great case suspended. Anyway, language like that being employed with impunity by the English papers in connexion with this suit should by all means be avoided.

18. The following are extracts from an English article appearing in the

*Ibid.*

*Rangpur Dikprakash* [Kakina] of the 1st September :—

What has caused serious alarm and dismay is, that the Appellate Bench of the High Court has practically removed whatever legal safeguards there were against the misuse of power by the district executive in respect of house search, arrest and imprisonment of people in connection with alleged possession of unlicensed arms and explosives, and seditious conspiracy; the question that is of vital and cardinal importance to them, and which has arisen from this unfortunate case is, that whether His Majesty's subjects in Bengal, in a time of unrest or in a "difficult situation," are to be arrested and hurried into prisons without any legal justification or reference to law, simply at the pleasure and will of a Magistrate and in the name of good Government and order? Have His Majesty's Indian subjects any rights and privileges in common with other citizens of the Empire, or have they none at all worth considering? If the humblest subject of His Majesty feels aggrieved, has he or has he not the right to seek redress in the British Courts of Justice, and if the issues involved are of such a nature that they are believed to vitally affect the rights and privileges of his own countrymen as a nation, is it wrong and improper for them to lend him their sympathies and support? Mr. Justice Woodroffe has plainly hinted in his judgment, that others more wealthy and influential at Midnapore than the plaintiff had helped in financing the case. The remark, it appears, was made in the tone of a complaint or rather rebuke. It is needless to point out to our readers that while such a remark was wholly uncalled for, it could hardly have failed to create an unhappy impression on the public mind.

19. Referring to the conviction of a school master named Nayak, of Thana

Sedition in speaking.

Bombay, for sedition, the *Daily Bharat Mitra* [Calcutta] of the 11th September has the following :—

Hitherto sedition was to be found in books, newspapers and speeches only. Now it is being detected in ordinary conversation. This new calamity

PALLIVASI,  
Sept. 4th, 1912.

RANGPUR  
DIKPRAKASH,  
Sept. 1st, 1912.

DAILY BHARAT  
MITRA,  
Sept. 11th, 1912.



has appeared in Bombay. The charge was founded on information conveyed to the police by a man named Dutte who was alleged to have heard Nayak say, in the course of an ordinary talk, that Mr. Tilak was unjustly punished. The witness made some other statements also regarding what the accused had said.

The trial too was as novel as the offence, for the Magistrate said in his judgment that although the statement of Dutte was not corroborated, Nayak's visiting persons once punished for keeping arms without a license showed that he belonged to the extremist party, and therefore must have committed sedition and was liable to severe punishment. What a nice logic? It is a matter of pain and surprise that the High Court also upheld the conviction. If people were to be punished so severely for unguarded expressions in talking on the report of a man who might be a police spy, no one in India can be safe from a charge of sedition. The Government of India should, therefore, call for the papers of the case and consider the same fully.

The creation of this new offence is even more dangerous than the punishment awarded in the above case. People in an unguarded moment and in extreme grief say many things before their friends which, strictly speaking, may amount to some offence, but they are not considered crimes. Seditious has surpassed them all. An imaginary offence like that of sedition is not to be found in the English law, of which the Indian law is said to be a copy. We owe this innovation to Bombay where "Disaffection" was interpreted to mean "want of affection." It is to be seen what reception the innovation receives in the other provinces of India.

The interpretation of the term "Sedition" in the above case is an effort to make it of too wide an application. In England no writing or speech, however violent but short of what excites hostility to the Sovereign, constitutes the offence of sedition. This is illustrated by what Mr. Asquith said the other day when Sir J. D. Rees drew his attention to an article in the *Free Woman* of the 7th August, in which the Czar of all the Russias was said to be a coward, the President of the French Republic, a rogue and Mr. Asquith himself, an assassin. Mr. Asquith did not consider it worth while to take any notice of what was said in that paper. It is a nice illustration of the different interpretations of the word "Sedition" in different parts of the Empire ruled by one and the same Sovereign.

(c)—Jails.

NAYAK,  
Sept. 6th, 1913.

20. The accounts, published in the *Bengalee*, of the harsh treatment which is meted out to convicts in the Andamans, says the *Nayak* [Calcutta] of the 6th September, make one think that capital punishment is much more desirable than transportation to that place. The harsh usage to which young political convicts are subjected reminds us of the East Bengal man who, as the story goes, in order to avenge himself on a little boy who had insulted him by calling him a "Bangal," killed the boy, buried him, and visiting his grave every day used to kick upon it three times and exclaim, "Now, young scamp, let me hear you call me a Bangal." Many a great man in England, and several "windbags" in our country as well, are in the habit of describing the English as the advocates of liberty. Has then self-interest made the English lose the love they had for liberty? The youths now incarcerated in the Andamans were guilty of no other offence than that of being engaged in an ultimately attempt to make their country independent. Would not simple confinement have been enough punishment for them, instead of inflicting upon them all the rigours prescribed for ordinary convicts? Then, again, we should like to know whether it is at all reasonable for the law to punish a man for doing what his very nature prompts him to, for satisfying his natural cravings. Admitting that these jewels of boys went astray, has it been proper to award physical punishment to them? It would have been good both for the country and for the rulers if these excellent young men, whose like it is difficult to find in the world, had been persuaded to come back to the proper path.



21 The *Samay* [Calcutta] of the 6th September requests the Government to institute a sifting enquiry into the allegations published in the *Bengalee* as to the condition of political prisoners in the Andamans.

SAMAY,  
Sept. 6th, 1912.

(d)—Education.

22. The *Tirhut Samachar* [Muzaffarpur] of the 5th September notices the disappointment caused by the announcement that the Secretary of State's order regarding the two Universities is final but the paper, not believing in the finality of anything in this ever changing world, calls upon the leaders of the people, specially Sir Aga Khan, the Maharaja of Darbhanga and Pandit Madan Mohan Malaviya who are at their wit's end at the order, to combine and approach Sir H. Butler with a view to his moving the Secretary of State for a reconsideration of his order. The question is no doubt complicated, for the action of the Government is not without some ulterior motive. The leaders should not, therefore, keep silent but, bearing in mind that nothing can impede the progress of one who is determined to advance, proceed to solve this difficult problem.

TIRHUT SAMACHAR,  
Sept. 5th, 1912.

23. Referring to the meeting of the Moslem University Committee held at Lucknow on the 11th August 1912, the *Al-Hilal* [Calcutta] of the 1st September praises the Raja of Mahmudabad for the fearless tone of his speech on the occasion; but regrets that the enthusiasm shown by the unfortunate Muhammadans for their University has been so mercilessly crushed. Their ill-luck, of taking the wrong road, followed the very first footstep of their movement. They adopted the wrong course of trusting Government for everything, with the consequence that they remained as a mere puppet in its hands. They volunteered themselves to be the victims of the welfare of the British Government and cared little for their own country. In this way they proved a great impediment in the way of all real progress, and converted themselves into an evil destiny of the country. The Government found them a ready instrument—a cat's paw for carrying out its policy.

AL-HILAL  
Sept. 1st, 1912.

First of all, the Muhammadans severed their connection with the Hindus who were real workers in the country, and thus secured the Government for a long time against any demands regarding the pressing needs of the country. It was, however, necessary to find something to divert the attention of the Muhammadans from these needs, and this something was afforded by the 'need for education' in the country. It was presented to the Musalmans in such an attractive form that they readily accepted it. It has engrossed their attention all this time. The result is that while their neighbours have been trying to obtain self-government and similar rights, amendments of laws to make them of a higher order, and reforms of the country, the Muhammadans have remained contented with holding conferences and large gatherings, and contributing academical articles to their national journals on the subject of education. Education has been their best politics. It was the result of education that England got a Parliament, France made herself independent, Persia had had many changes and Turkey secured a Constitutional Government. So India, too, should have the same.

The Muhammadans had spent more than 40 years in solving this knotty problem, and were at last tired of it. Just at that time the Government was taking out of its pocket a handkerchief, in the shape of the reforms scheme, to wipe off the tears of the Indians, and the new change was impending in the country. An opportunity was thus presented to the Muhammadans to come to their senses after a lapse of 40 years and join their Hindu brethren; but alas! another doll, in the form of the Moslem League, was thrown into their lap, and they were told its name to be 'politics.' A deputation was sent to Simla under the guidance of a new leader.

The League was not an outcome of political awakening or search after politics, nor had it the strength of the nation or country in it. It was the result of a general unrest which moved even an inanimate object. But even after this admission into the field of politics the Muhammadans had not the good luck of



knowing what it is like, for a single day. The first demand that they should have made on entering the arena of what they supposed to be 'politics' was for the rights of their country and a share in its Government. No doubt, they had come quite close to the race-course of politics, but they were instantly turned away from it, being told that if they entered it they would surely be left behind in their race by their neighbours. Their first politics was, therefore, to obtain the rights to which they were entitled against the Hindus who had blocked their way to progress on account of numerical strength and superior educational attainments, and had appropriated to themselves those rights and privileges to which the Muhammadans were already entitled. They should at first secure themselves from the attacks of the neighbours. They had not yet received their shares of what Government had already given. Where was then the opportunity to get more? The result was that the force of the shaft which was aimed at Government in the shape of demands for political rights was so easily diverted towards the Hindus. Government thus became quite secure from the danger arising from the Muhammadans entering the field of politics.

Our appeal, says the paper, is to those educated Muhammadans who would realize the painful situation and the gravity of the mistake committed by the Muhammadans, in shutting their eyes against the affairs of their country when their neighbours were striving to make her happy and prosperous. Never mind, if a crore of our Muhammadan brethren had but one meal in the day, the whole country suffered from growing disease and pestilence on account of poverty, the burden of taxes exceeded her strength to bear the same, the difficulties of the zemindars had made the country weak and infirm, the poor cultivators were falling victims to death and devastation, the military expenditure of the country had broken the back of its treasury, the annual budget gave us no hope of any provision for our education, the gates of reforms in the country were closed against us, Railway contracts for extensions were being given to England and the country was starved to death for want of irrigation, the laws were defective, and the management was not at all satisfactory; it was no concern of the Muhammadans to trouble themselves about these, although living in India. They were meant for the Hindus only; to have any concern with them was a sin against God and sedition against the Government. Seeking after Higher Education was the sole end and aim of the Muhammadans.

Verily, the Muhammadans themselves and not the Government is to blame in the matter, for the latter never closed its doors against petitioners or considered enquiry or asking for something was a crime. Of course, Government had an eye on its own interest, and if any one offered to sacrifice himself for its good there was no reason why the Government should not have accepted, specially when it was naturally on the look out for some one for that purpose. The Muhammadans insisted on offering themselves for it of their own accord; why should then the Government have not taken advantage of such an offer?

It is clear, therefore, the Muhammadans took a wrong step every time they wished to move. The time which was favourable to the Hindus was not averse to the interest of the Muhammadans, but their leaders always threw them in a maize and never gave them an opportunity to do any real work. They were made to spend 40 years after Higher Education, and when they became sick of it and were about to set themselves free from it, the magic wand of the Moslem League was raised before them.

The last link of this very chain was the scheme of the Moslem University, and it was launched at a time when the note of change was about to resound on all sides of the country, and India was to find herself in a new era by the courageous action of the Government itself. Here was an opportunity for the Muhammadans to strike on the right path after years of wandering, but the note of the intricate history of the Moslem University completely closed their ears against any other sound.

24. The *Islam Rabi* [Tangail] of the 30th August says that the Government's decision about the jurisdiction of the

Moslem University.

Moslem University has shattered all the hopes of the Musalman community. If it was the intention of the Government to limit the scope of the University strictly to Aligarh town, why



did it not say so at the outset? What can be a matter of greater regret than that the words of hope and encouragement, spoken by the authorities, which induced the poor Musalmans to raise a large fund should at last prove baseless? In fact, the heart of the Musalman community has been broken. It is hoped that the Government will reconsider the matter and find its way to satisfy the Musalmans.

25. The *Moslem Hitaishi* [Calcutta] of the 6th September, while glad that the number of *muktab*s in Bengal is rapidly increasing, remarks that these *muktab*s cannot do all the good expected from them, until there is a class of special text-books prepared for these institutions by Moslem authors, suitable specially for Moslem students.

MOSLEM HITAIISHI,  
Sept. 6th, 1912.

26. In the dispute between the *Statist* and the *Statesman* regarding the system of education adopted in this country, under which English has been made the vehicle of imparting knowledge to the Indian boy, the *Hindi Bangavasi* [Calcutta] of the 9th September finds in favour of the *Statist* which condemns the system as injurious, and is therefore alleged to be better informed than its contemporary, though the latter has been in the country for about fifty years. The paper asks the *Statesman* to say how long it would take an English lad to learn all that he finishes in five or six years at home, if knowledge were conveyed to him through the medium of a foreign language like Hindi or Bengali. Even half a century's stay in India has not yet enabled the *Statesman* to acquire sufficient knowledge of the vernaculars to spell the names of Indian persons and places correctly.

HINDI BANGAVASI,  
Sept. 9th, 1912.

27. The *Basumati* [Calcutta] of the 7th September objects to a European lady being appointed as Principal of the college for women which is proposed to be established at Dacca. Is there no Indian lady fit to take charge of the college? Why search for a European head whenever a new thing has to be done in India?

BASUMATI,  
Sept. 7th, 1912.

28. The *Moslem Hitaishi* [Calcutta] of the 6th September points out that there has been a Middle English School started for some four years now at the village of Halaijana in the Bhaduria post office in the Dinajpur District, which has repeatedly won commendations from the inspecting officers of the Education Department, who have from time to time held out hopes of a grant-in-aid. But these hopes have not yet been realized. Will the Director of Public Instruction kindly look into the matter?

MOSLEM HITAIISHI,  
Sept. 6th, 1912.

29. The *Hitavadi* [Calcutta] of the 6th September emphatically objects to the new plan of giving Inspectors of Schools, in the various divisions, the power of selecting text-books for primary schools, a power hitherto vested in the Director of Public Instruction. Even under this system of choice by one man, great abuses crept in—books were not selected on their merits, but canvassing and other improper influences were at work. All these risks of jobbery will be indefinitely increased when this power comes to be exercised by many officers of an inferior status to that of the Director of Public Instruction.

HITAVADI,  
Sept. 6th, 1912.

30. Anent the above the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th September says that "Circle Inspectors" being Bengalis are expected to make better selections than either the Director of Public Instructions, or the Inspectors of Schools. However that may be, the new system is one worthy of being given a trial.

SRI SRI VISHNU  
PRIYA-O-  
ANANDA BAZAR  
PATRIKA,  
Sept. 5th, 1912.

31. The *Tripura Hitaishi*, [Comilla] of the 26th August complains of the serious inconvenience and risks to health caused by the fact that there are no punkhas provided in the Comilla Zilla School. The necessity of supplying this want is heightened by the fact that four or five of the classes are held in rooms with corrugated iron roofing.

TRIPURA HITAIISHI,  
Aug. 26th, 1912.

The paper also asks that Moslem boys be excused from attending the drill classes held in the open air, during the time (as at present) when it is



incumbent on them to fast on account of Ramzan; with hungry stomach exposure to the noon-day sun is distinctly injurious to health.

HITAVADI,  
Sept. 6th, 1912.

32. The *Hitavadi* [Calcutta] of the 6th September writes that the selection of Babu Dinesh Chandra Sen's work *Behula* by the University Board of studies, suggests a cynical reflection that the great pandit as he who can get a number of great men to support and back him up. This book was a text-book for one of the University examinations once, and may be once again. The writer then points out instances of wrong and improper use of words, grammatical mistakes, irregular construction of sentences etc., in the book.

HITAVADI,  
Sept. 6th, 1912.

33. A correspondent of the *Hitavadi* [Calcutta] of the 6th September says that on the death of Pandits Rajkrishna Tarkapanchanan and Jadu Nath Sarvayama, Pandits Ashutosh Tarkabhushan and Sitaram Nyayacharyya Siromani of Nadia are contesting for the vacant leadership of the Nadia Pandits. And it is said that an influential gentleman connected with the Sanskrit College is exercising his influence in favour of one of these rivals. It would be disgraceful if this sort of canvassing and patronage is introduced amongst the pandit community. Let Sir Ashutosh Mukherji inquire into and settle this question on a proper basis.

HITAVADI,  
Sept. 6th, 1912.

34. The *Hitavadi* [Calcutta] of the 6th September in sorry to learn from the recent press communique, that the proposed reorganization of the Provincial Education Services is to be postponed, pending the recommendations of the Public Service Commission. This will mean a delay of five or six years, during which justice will not be done to the claims of deserving officers in the Provincial Education Service.

(c)—Local Self-Government and Municipal Administration.

BANGAVASI,  
Sept. 7th, 1912.

35. Referring to the conversation of Mr. Bompas with a representative of the *Englishman* on the question of housing the people who will be unhoused by the operations of the Calcutta Improvement Schemes, the *Bangavasi* [Calcutta] of the 7th September asks the Improvement Trust to consider in what a terrible situation people will be placed when their houses will be acquired by it for demolition.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 6th, 1912.

36. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th September has come to know that Bengali patients are very much neglected by nurses and waiters in the Prince of Wales' Hospital. The difficulty and inconvenience of these patients are, moreover, aggravated by the fact that food can be sent from outside for their use only at stated hours, neither before nor after, and their friends and relatives can see them only at those hours and are not allowed to stay for nursing them.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 6th, 1912.

37. Referring to the interest which Lord Carmichael has been taking in the welfare of villages, and to the feasibility of establishing village unions for their improvement, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th September says that want of money prevents the establishment of such unions. They can be established and be of use, if the Government makes over the whole of the proceeds of the Road Cess and the Public Works Cess to the District Boards.

HITAVADI,  
Sept. 6th, 1912.

38. The *Hitavadi* [Calcutta] of the 6th September writes that Lord Carmichael has, during his recent tour in Eastern Bengal, effectually realized the lamentable condition of the villagers, because of the lack of pure drinking water and the generally insanitary conditions they have to put up with. It may be hoped that a remedy will be found for the situation. If His Excellency can solve this problem, he will leave an immortal name behind him in the History of Bengal.



39. Referring to the high increase of death-rate as revealed in the Sanitary Report for the year 1911, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 5th September remarks that the Report is silent as to what the authorities have been doing to meet this perilous situation.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BASAR PATRIKA.  
Sept. 5th, 1912.

40. The *Muhammadi* [Calcutta] of the 6th September reiterates the necessity of prohibiting the steeping of jute in the Sonai river, within the Basirhat subdivision, and wonders why the authorities are not yet taking steps in the matter.

MUHAMMADI,  
Sept. 6th, 1912.

41. A correspondent of the *Muhammadi* [Calcutta] of the 6th September says that the Charitable Dispensary at Bharenga under the Mathura Thana in the Pabna district, which requires to be removed from its present site on account of the imminent danger of its being engulfed in the Jamuna river, should be established at the Mathura *bunder*, the most important trading place in the locality.

MUHAMMADI,  
Sept. 6th, 1912.

42. Commenting on the insanitary condition of the town of Patna, the *Bihar Bandhu* [Bankipore] of the 7th September says that it is not possible(?) to let such an insanitary area exist in such close proximity of the Capital town of Bihar, and that since it has been ascertained that its ill-health and liability to attacks of epidemic diseases is due to want of good drinking water, it behoves the local municipality, the well-to-do citizens of Patna and the Government, to provide the same and to improve the present unhealthy condition of the town, and thereby save the poor inhabitants from falling victims to their dire enemies. Water-works like those in Calcutta, are the crying need of Patna. Those who are prepared to spend thousands of rupees at the coming elections of the municipality, should therefore bear in mind that a seat on the Municipal Board carries responsibility for the good health of the people. They should, therefore, try to get elected as Commissioners only if they mean to discharge that responsibility, otherwise not.

BIHAR BANDHU,  
Sept. 7th, 1912.

43. The *Almudabbir* [Patna] of the 2nd September condemns the practice of paying illegal gratification by the candidates for the municipal election, and of their opening shops for the benefit of the voters on the day of election, and hopes that these ugly scenes will not appear this year on the occasion of the Patna municipal election.

AL-MUDABBIR,  
Sept. 2nd, 1912.

44. Referring to the case of Dr. Jethanand of Multan, who refused to have his son vaccinated and was therefore punished by Court, and the questions and answers about the same in the English Parliament, the *Mithila Mihir* [Darbhanga] of the 7th September is of opinion that the present law on the subject should be amended so as to make vaccination optional for all time. Doctors differ about its efficacy.

MITHILA MIHIR,  
Sept. 7th, 1912.

(f)—Questions affecting the land.

45. It is rumoured, writes the *Sanjivani* [Calcutta] of the 5th September, that the work of revaluation of the Road Cess carried on in the Bakerganj district during the last three years has, on enquiry, been found to be perfectly useless, and that, consequently, the whole work will have to be done again. This would not have happened had the work been done in consultation with eminent local public men and competent public officers. Who will be held responsible for the waste of money thus caused?

SANJIVANI,  
Sept. 5th, 1912.

(g)—Railways and communications including canals and irrigation.

46. The *Maldah Samachar* [Maldah] of the 4th September has a paragraph in connection with the late Railway accident at Maldah. It points out how the two Assistant Station Masters at first arrested as responsible for the accident have been let

MALDAH SAMACHAR,  
Sept. 4th, 1912.



off, and one has even been reinstated in his post. It suggests that the other also should have his post restored, and insinuates that the authorities are trying to shield the real culprits, associating the recent transfer of Mr. William, the local District Traffic Superintendent, and the retirement (sic) of Colonel Brown (Manager of the line) with this accident. The Railway Board may possibly have administered a censure in connection with this matter. The paper draws Lord Carmichael's notice to this affair.

## (h)—General.

BASUMATI,  
Sept. 7th, 1912.

47. Referring to the Gold Standard Reserve in the hands of the Secretary of State for India, the *Basumati* [Calcutta] of the 7th September says:—

The Gold Reserve.

It is a wonder, why, in spite of the promise given by Sir Guy Fleetwood Wilson year before last, and of the fact that the Gold Reserve now amounts to 30 crores of rupees, no effort is being made by the authorities to introduce a gold currency in India. The manner in which the Secretary of State uses the Gold Reserve, as also the cash balance in his hand, is far from being unobjectionable. The Under-Secretary recently said that a large portion of the money was invested in loans bearing interest at the rate of two and a half per cent. per annum, but he refused to divulge the names of these parties. Strange indeed! India must not know the people who borrow her own money? Moreover, while the Secretary of State lends money at an interest of two and a half per cent. per annum, he himself borrows money from the same market with interest at the rate of 3½ per cent. per annum. By this course of action India is made a great loser. We ask what is the necessity of investing India's surplus money in England? This money should be devoted to establishing a gold currency in India. The Secretary of State ought to see that gold flows into the country in large quantities.

SAMAY,  
Sept. 6th, 1912.

48. The *Samay* [Calcutta] of the 6th September speaks of the Indian people being very inadequately represented on the

The Islington Commission.

Islington Commission, and doubts whether a Commission constituted as it is can do any good to the Indians in spite of all the good wishes of the Secretary of State, the Viceroy and so forth. Committees and Commissions have so long proved to be useless and there is no chance of the present commission proving better.

DAILY BHARAT  
MITRA,  
Sept. 6th, 1912.

49. A correspondent of the *Daily Bharat Mitra* [Calcutta] quotes in its issue of the 4th September the figures for higher appointments held by Europeans and Indians and

Europeans in higher posts.

then observes:—

This is justice to the Indians! Still the English papers and the Anglo-Indians are not ashamed to say that all the higher posts that could be given consistently with the minimum of Europeans necessary for the maintenance of British rule in India are held by Indians, and that any reduction in this minimum would be a danger to that rule.

HITAVADI,  
Sept. 6th, 1912.

50. In reference to Sir Henry Prinsep's recent article in an English magazine suggesting better judicial training for

The Indian Civil Service and the High Court.

Civilians, the *Hitavadi* [Calcutta] of the 6th September hopes this will not mean a strengthening of the Civilian element on the High Court Benches. Such a strengthening will impair the purity of the judiciary which should be kept separate from the executive service as much as possible.

HITAVADI,  
Sept. 6th, 1912.

51. The *Hitavadi* [Calcutta] of the 6th September has no objection to Eurasians being appointed to the army but cannot

Eurasians and the Army.

understand what necessity there is for recruiting Eurasians when Indians, content with a lower pay, are doing the work equally well.

HITAVADI,  
Sept. 6th, 1912.

52. The *Hitavadi* [Calcutta] of the 6th September, thinks that Government

Land acquisition at Bankipur.

has been to blame in having thoughtlessly acquired land at Bankipur for the new Provincial Capital without Lord Crewe's sanction. It was an act of childish and unbecoming thoughtlessness, which caused great loss to the owners of the lands acquired.



Are these men going to be compensated? In the meantime, this delay in building a permanent Capital for the new province is inflicting serious discomfort on the clerks at Ranchi, who are ill-housed and ill-supplied with the necessities of life. Let there be a definite decision as to whether Bankipur or Ranchi is to be the permanent Capital, and let the necessary works be undertaken as soon as possible at the selected site. The present state of uncertainty should cease as soon as possible.

53. The *Islam Ravi* [Tangail] of the 30th August says that it will be highly regrettable if, through sheer *aid*, Government carries on the partition of Mymensingh in spite of the reasonable opposition of the people of the district.

ISLAM RAVI,  
Aug. 30th, 1912.

54. The *Nayak* [Calcutta] of the 10th September protests against the recent postal order making compulsory the insurance of all currency notes transmitted by post.

NAYAK,  
Sept. 10th, 1912.

Postal officers have been empowered to open covers, uninsured, which they suspect to contain currency notes. This is a power liable to abuse. Why should Government trouble its head if a note is sent uninsured—the sender deliberately taking the risk of its being lost in transit? This new rule is pressing hard on all traders and should be repealed. Equally objectionable is the other rule depriving Post Masters of the commission they used to get on the value of stamps sold by them.

55. The *Islam Ravi* [Tangail] of the 23rd August says that, owing to the conversion of the Tangail Post Office into a Sub-Office and the reduction of its staff, the local public has been put to great inconvenience. The writer, therefore, urges the necessity of establishing a branch Post Office at the market place in the town.

ISLAM RAVI,  
Aug. 23rd, 1912.

56. A correspondent of the *Medini Bandhav* [Midnapore] of the 2nd September, complains of the want of a Post-office to meet the necessities of Balichak, Dashagram and other villages, about thirty in all, under the Sabang thana. The inhabitants of the villages are even ready to deposit Rs. 120 with the Postal authorities for an experimental Post-office in village Dashagram.

MEDINI BANDHAV,  
Sept. 2nd, 1912.

57. The *Daily Bharat Mitra* [Calcutta] of the 6th September is unable to understand the action of the Government in ordering an enquiry into the high prices of food-stuffs by Mr. K. L. Dutta, for everybody knows that the principal cause of dearness of food-stuffs is that the supply falls short of the demand and this shortness is due to export, for it would appear from Government reports that even from the famine areas last year the exports exceeded those in the preceding year.

DAILY BHARAT  
MITRA,  
Sept. 6th, 1912.

58. The *Daily Bharat Mitra* [Calcutta] of the 10th September considers the levying of a tax on rice exported by Burma to this country, as suggested by the Burma Chamber of Commerce, for raising funds to provide that province with roads as highly unjust, for it would mean the imposition of a tax on the Indians for the benefit of Burma. The construction of roads is a legitimate charge on the ordinary revenue of a country, taxes being raised for extraordinary needs. If, however, such a tax be indispensable it should be imposed on foreign imports, for the burden would then fall on those who would benefit by the tax.

DAILY BHARAT  
MITRA,  
Sept. 10th, 1912.

59. Referring to the recent correspondence between the Indian Engineering Association and the Government of India, in which the former drew attention to the Government Resolution of 14th July 1909, and complained how the orders contained therein regarding purchase of stores locally, had not been carried out by the purchasing Departments, the *Daily Bharat Mitra* [Calcutta] of the 10th September writes:—

DAILY BHARAT  
MITRA,  
Sept. 10th, 1912.

The usefulness and justice of the orders cannot be questioned, but we regret they have not been given effect to for the last three years. The Government not only gave orders but framed rules for the guidance of its officers, but it seems they have been consigned to the lumber room. We have more than once expressed our opinion that the cause of discontent in this country is not the Government of India so much as its officials. The majority of Anglo-Indian officers have too much love for their own mother-country and



indifference towards anything which concerns the welfare of India. Specially, to expect any help from them in matters which affect the interest of England to the benefit of India is like the hope of getting oil out of sand. The supply of stores is a matter of this kind, for almost all the articles are of English manufacture.

Mr. Enthoven, in his reply to the Association, has ignored the most important issue raised in its letter, but taking advantage of a weak passage in the same has indulged in some philippics against that body. Well, that body may apologize for its unguarded remarks but what reply has the Secretary to the Government of India in the Department of Commerce to the charge as to why the orders of the Government were not carried out for the last three years. Whosoever may be at fault, it now behoves the Government to warn its officers that they will be held responsible for any neglect on their part in giving effect to its orders in future.

BANGAVASI.  
Sept. 7th, 1912.

60. Referring to the leave for study granted to Major Weinman, I.M.S. of Midnapore. the *Bangavasi* [Calcutta] of the 7th September sarcastically asks, why not grant leave for study to all officers connected with the

Midnapore case ?

HITAVADI,  
Sept. 6th, 1912.

An allegation against an Assistant Commissioner.

61. The *Hitavadi* [Calcutta] of the 6th September quotes from a contemporary an allegation against the Assistant Commissioner of Golaghat, to the effect that he addressed a local graduate and teacher walking the streets, as a coolie, compelled him to break an umbrella he was carrying over his head, dragged him to court and insulted him before the assembled people there. The attention of Government is drawn to these serious allegations.

SAMAY,  
Sept. 6th, 1912.

62. The *Samay* [Calcutta] of the 6th September also draws the attention of the Chief Commissioner of Assam to the above case.

AL-MUDABBIR,  
Sept. 2nd, 1912.

63. A correspondent of the *Al-Mudabbir* [Patna] in its issue of the 2nd September, thanks the Commissioner of Tirhut on behalf of the public for suspending and warning the peons and constables of his court who were found serving as touts, and hopes that if the officers of other places act in the same way a public complaint would be satisfactorily removed.

MUHAMMADI,  
Sept. 6th, 1912.

64. We honestly believe, writes the *Muhammadi* [Calcutta] of the 6th September, that Lord Carmichael has come to Bengal with the mission not only to rule the

country but also to secure the welfare of its inhabitants. This is why, in the midst of the loud and clamorous wailings and lamentations throughout the country, he has in the first attempt been able to discover the true ailing spots in the body of the motherland. His Excellency has understood and admitted the wants of the people of the country. But he has placed almost the entire responsibility of supplying them on the people themselves, instead of the Government. But how are the people to be made alive to this responsibility? In order to educate the public mind in this matter, the Government must first take the field and enforce sanitary measures with the utmost rigour possible. At Rajshahi Lord Carmichael said, "it seems to me that the machinery is all there waiting and ready. What is wanted is the instructed driver to make the engine work." We hope and believe that His Excellency will earn eternal fame in Bengal by himself becoming the "instructed driver."

HINDI BANGAVASI  
Sept. 9th, 1912.

Lord Carmichael's study of Bengali.

65. Blessed is Lord Carmichael, exclaims the *Hindi Bangavasi* [Calcutta] of the 9th September, which has learnt from a reliable source that His Lordship has commenced not only to learn Bengali with the object of personally conversing with the people, but to study the Bengali literature as well. Happy are the Bengalis, says the paper, to have such a sympathetic well-wisher of the people for their ruler.

BANGAVASI,  
Sept. 7th, 1912.

Lord Carmichael learning Bengali.

66. The *Bangavasi* [Calcutta] of the 7th September is glad to learn that Lord Carmichael is trying to learn Bengali and expects to see His Excellency earning fame as a Harun-al-Raschid, or Peter the Great in Bengal,



moving disguised among people seeing their condition with his own eyes, and hearing their complaints with his own ears.

#### IV.—NATIVE STATES.

67. The *Hitavadi* [Calcutta] of the 6th April congratulates the people of Jhind on their having got from their Ruler the gift of free primary education—a boon unhappily denied still to British Indian subjects.

HITAVADI  
Sept. 6th, 1912.

#### VI.—MISCELLANEOUS.

68. The *Nayak* [Calcutta] of the 3rd September has the following under the head-line 'we take off the cover':—

NAYAK,  
Sept. 3rd, 1912.

"We take off the cover."

When His Majesty the King, George V, made his auspicious visit to India last year, we said that for a time we would keep the anguish in our hearts suppressed (lit. covered with a basket). For at that time Lord Hardinge had come afresh to India, and it was not right to harass him. But the way in which, since the publication of the judgment of Mr. Justice Woodroffe in the Midnapore case, the *Pioneer*, the *Englishman* and the *Statesman* have fallen foul of Mr. Justice Fletcher, has to some extent thrown us off our mental balance and made us take off the cover. It is true that we have made our retorts, and fitting retorts they have been. But as we are Black folk, perhaps it is not becoming in us to indulge in that strain of language. From the letter of a friend at Simla we learn that the writings in the *Nayak* are creating a good deal of commotion among the gods at Simla. So this is the opportunity for us to take off the cover and speak out our inmost thoughts.

##### *The work of translation.*

At the outset, we shall make a complaint to Lord Hardinge. Will he kindly attend to this complaint of ours? The point is, why is it only the bad part of our writings, translated in a bad spirit, that is placed on the tables of the high officials? Whether it is in Sastri

\*The office of the Bengali Translator.

Mahasay's office\* or in the Detective department of Calcutta or in Sir Charles Cleveland's bureau at Simla—everywhere, it is only those passages in the writings of the vernacular newspapers which blame Government that are rendered into very bad English and then sent up to the Viceroy. It is as though the Translator's Department is kept up by Government only to detect our faults. When we support or praise Government, or Lords Hardinge and Carmichael personally, those writings are not brought to the notice of the authorities. We know the way in which, at the time the *Hitavadi* was prosecuted, the writings in that paper were translated in Sastri Mohasay's office. We hear that not one of the various articles we have published in regard to the Midnapore case has been translated fully and shown to Lord Hardinge. So in the case of other Bengali newspapers also translations of the same kind only were made. May we ask how such an arrangement can be held right and proper? If you want to know what is in our minds, why should you not listen to all that we say? It was for this reason that, on a previous occasion, we requested Lord Hardinge when any of our writings struck him as doubtful to write to us, so that we might ourselves send to him our own translation of the doubtful passage. May we not expect this much of courtesy from the representative of our Emperor?

##### *The initial point.*

One remark we shall make. We know the laws and we also know the tastes and tendencies of the Civilian ruling-body. Nevertheless, we speak plainly and frankly, running the risk of getting enmeshed in the web of the law thereby. Why do we act thus? It is because (you may or may not believe it)



we firmly believe that we never before in recent times had a better system of Government than the British Government, and are not likely to have any in future either. Though English rule has its many defects, we know it to be quite well-suited to us. That is why we speak the truth and reveal our secrets, and thus try to make this good system of Government as free from defect as possible, and thereby incur danger. We do not and cannot preach sedition. We know that if once security is demanded, our paper will cease to exist. We also know that, common family men as we are, it will not be an easy matter for us to go to jail. But this also we know that occasionally some of our rulers make mistakes of judgment which cost us dear. Naturally then we are forced to speak out. You do not know what the Midnapore and Jamalpur incidents actually were, you do not know what was the intensity of feelings produced in the minds of Bengalis thereby; neither do you know how much the people of Bengal have had their mental equilibrium disturbed by the judgments of the Privy Council and of Mr. Justice Woodroffe in these cases. So you cannot understand how the writings of the *Pioneer*, the *Englishman* and the *Statesman* on these cases act on the Bengali mind, like the rubbing of salt into an open wound. That is why we are forced to speak out. We newspaper men, who still carry on their business in spite of the repressive laws and the police activity of these few years, constitute a set of honorary spies for Government, and why do you refuse to recognize this truth? We reveal to you our domestic secrets and make known to you the feelings of the public and the causes of their discontent. We can never be seditious ourselves or preachers of sedition. In particular, you know that this present writer, Panchkari of the *Nayak*, is present on the staff of all papers in different forms. When the loyal journal the *Sulabh Samachar* came out, even in its columns were published a contribution from Panchkari's pen. So, our conduct will clearly show that we are not preachers of sedition. Had we meant to preach sedition, we should have posed as a great loyalist, or else we should have sat inactive and indifferent. We know the capabilities of your police; we are quite capable of throwing dust in their eyes. Had we any evil intent we should have resorted to some other move. We know the extent of the intelligence and sense possessed by many of your Civilians. We might have behaved differently. Instead of doing that, we are speaking straightforwardly. For the conduct of Lord Hardinge and Lord Carmichael has convinced us that they want to know the real, true situation, they do not want any longer to look at India through Civilian spectacles. Under these circumstances, we shall try to tell the truth, taking any consequent risks, and point out the right methods of government.

#### *To Civilians.*

The Civilians in India constitute a curious body of men. We are exceedingly partial to them. For successive generations we have profited by their benevolence. But present-day Civilians are not like their predecessors of the olden days; they look more to their own interests, taking care anyhow to keep their posts; and that is why we feel constrained, from time to time, to censure them. They have lost the Lieutenant-Governorship of Bengal; and slowly they will lose the Lieutenant-Governorships of the other provinces as well. In time, Memberships of Council will be the highest posts open to them. Have they ever reflected why things are taking this course? Had they any capacity for reflection and thought, they would not be upset by our censures. Rather in the language of Kabir, they would say:—

Kabir laments the death of his friend, the poor fellow who used to come and, pointing out his weak points, wash off the impurities of his heart.

For every Civilian ought to know that the Indian Empire did not come into the possession of the English simply that individual self-interests may be cherished. Above individual interests there are the higher interests of the ruling race, as a whole. If you could have upheld those interests of the race, could have sunk your own individual interests in the interests of your race and your Empire generally, you Civilians would not have thus to go as it were to the bottom of the sea while in sight of the shore. It was Robert Bruce, one of your countrymen, who killed, with his own hands, his own son when he found



him to be in the wrong, in order to uphold the prestige of his own race. It was you yourselves who, in the olden days felt compelled to dismiss Taylor, Humphrey, Pennel and others. It was you who, in the old days, crushed a Civilian like John Beames. Why do you shrink from discharging your duties like that now? There is a proverb in Bengali, which says that one cannot commit a sin without being conscious of it oneself, and there is no mother who cannot fix the paternity of her child. Do you not know what actually occurred at Jamalpur in Mymensingh and at Colonelganj in Midnapore? Do you not know where Clarke and Weston erred? Why then do you try to shield them? English education is now fast spreading in the land, and opening the eyes of the people. From the servants and Khansamas, etc., who surround you we often learn many private things about you and we also know of things happening in England. Under these circumstances, it is no longer possible that anybody and everybody will now practise the cringing and servility of the old days. In the old days, people used to respect the English nation as a superior race. Now-a-days no educated men think that the English nation is a very superior race. But as a ruling race they are looked up to to some extent. At the same time it is their opinion that, given the opportunities, educated Indians can equal Civilians in many respects. Under these circumstances, it is not right to look for a continuance of the old etiquette, and to carry on the government in the old style. Many people know why Sir Edward Baker got incensed with us. All old readers of the *Nayak* know of the manner in which, in his anger, he confiscated the Story of the Sepoy War, in which instead of fastening upon the article "This side and that", he fastened upon the article "What can be stranger than this" and stopped the *Daily Hitavak*. And all Calcutta citizens know of the bad moves he made in connexion with the *bakr-id* disturbances. It was Sir Edward Baker's stupidity which has led to Civilians losing the Lieutenant-Governorship of Bengal. We shall not dwell on those old scandals now. But this we shall say that if you Civilians knew how to shape your conduct with a full knowledge and understanding of ourselves, you would have been able to benefit yourselves. We are still partial to Civilians and praise many of them. We repeat, try to know and understand us and you will only benefit yourselves thereby.

Lord Hardinge has hit upon a new policy of governing India. He will introduce a new system of rule. When we come to discuss the Islington Commission we shall discuss that policy. This much we shall say, that Lord Hardinge is eager to learn the truth to some extent. In order to allay that anxiety, Lord Carmichael is touring the villages and, by his suavity and urbanity, trying to know our real thoughts and feelings. At the present time nobody can or will shut our mouths. For we are revealing the real situation in the country. We have said that we are not seditious, we have an enlightened self-interest in the maintenance of British rule. But, of course, the present writer is merely an individual who has to conduct a daily single-handed, and to make a bare livelihood thereby. Occasionally we may, therefore, be led by impulse into using unrestrained language. If you try to crush us on that account, you will only lower your own reputation thereby. But if you want to stop sedition in the country, restrain the Anglo-Indian journals like the *Pioneer*, the *Englishman* and the *Statesman*. Had not these last two papers used unnecessary language of spite in connection with the Midnapore case, we would not have said anything about it at all. Those who, by their writings, provoke sedition and create a distrust in the popular mind of Lord Hardinge's policy, do not know who read their writings and how their opinions are made freely known among the Indian community. We always remember that we are a conquered race, humble slaves of the ruling people.

69. In continuation of the above article the *Nayak* [Calcutta] of 6th September writes:—

"We take off the cover."

We have already dealt with the first chapter of the "opening of the cover," and we will to-day finish the second. We will begin with the recapitulation of a portion of our previous article.

We have prayed that everything that we say good or bad, should be translated into English. It is because only the bad—the protests that we may happen to make or the antagonistic spirit that may be noticeable (in our columns)—is translated into English in such a way as to give it a seditious colour, that our great weekly contemporaries have become extra-cautious.

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The *Bangavasi* does not now discuss administrative questions as before, the *Hitavadi* has practically ceased to express its opinions, and the *Basumati* speaks guardedly—in signs, as one may say. Indeed, the condition of the weekly papers moves one to tears. The Bengali Press exists only because you have granted to the people the right of speaking out their minds and to lay their wants and grievances before you. If, however, tricks of translation are to

\*The present translator's.

gag the mouths of these papers, and if Sastri Mahasay's\* views are to be accepted as final in the law courts, then many of us will have nothing for it but to keep silent. One has to be cautious if one wishes to save his own skin. And would you call this loyalty? Is it this sort of loyalty that you should desire?

Then there is another thing. We often find White journals, such as the *Statesman*, the *Englishman* and others, boastfully saying that they are always in favour of the continuation of English rule, and that if they ever chance to use strong language in connection with any question, they should not be accused of sedition. And why? We take the Government's side in many matters, and we can never possibly wish for the destruction of the Government. If everything that we, Bengali journals, write be properly translated and forwarded to the officials they will easily see that we are in no way behind White journalists. We support the Government in many things, and we always desire the welfare of the English administration. For we know full well that if the English go we shall have to go too, that the establishment of *Swaraj*, or rather "Babu-raj", would also mean our extinction. Both before and after the institution of the sedition case against the *Hitavadi*, the writers of that paper fearlessly supported almost every administrative measure of Sir Edward Baker. It was only the reform of the Calcutta Police that they protested against, and hence the paper was charged with sedition. The prosecution, again, was started not against the weekly but the daily edition of the paper, although every one of the articles which formed the subject-matter of the charge was published in a modified form in the weekly edition, a circumstance which conclusively proves that it was not at all the object of the conductors of the paper to write sedition. But then the officials do not want to know us for what we really are, and they cannot do so. That is why we are made the victims of so much oppression and injustice. And the result of all that oppression and injustice has been that Civilian rule has had to be abolished in Bengal. How much wine any of you drinks on any particular occasion, what sort of debauchery any of you indulges himself in at any particular place, how any of you gets insulted at some place, nothing remains unknown to us, though we do not publish everything that comes to our knowledge. Did not the news of the fracas which recently took place at Darjeeling over a woman reach our ears? We did not publish the matter simply because we did not consider it necessary to do so. We knew many a fact in connection with Sir Edward Baker, and we once hinted at a certain affair which had some humour in it. Three thousand three hundred and thirty-three mohurs disappeared from the Dumraon Raj treasury; the judge who tried the Dumraon case was informed as to the person to whom the money had been given; and yet no enquiry was made into the matter. There were, indeed, many of us who knew all about the affair, but we did not make it public only out of fear for our own safety. *Capital* is bolder than we are and so it has spoken out. Do you think that our respect for you will increase when we come to know of all these things? We have got a knowledge, both first-hand and second-hand, of all that happened at Midnapore. Money was spent like water over that case for three years, a great trial was held, and yet the truth never came out. Is this not enough to make us angry? And when we get angry we cannot help saying things we should not. Just as a red rag infuriates a bull, the conduct of the police makes us angry; and over and above that the mischievous writings of White journals aggravates our anger. Our rulers and protectors as you are, why should you not bear with the incoherent and delirious talk which your subjects are moved by their mental agony to indulge in? Why should you set the machinery of the sedition law on motion in every plea? If an artillery is employed for killing a mosquito, the mosquito is sure to become as fiery as a lion. Besides, you are now giving us education and thus opening our eyes. If you now try to keep us under restraint by means of any dodge like what is employed in the



game of primero, or by striking us with the law of sedition, our discontent will become deep-rooted.

The thing is, your salaried servants act only with the idea of keeping up their situations. They do not care to know, and indeed they cannot know, the real condition of the country, and they do not let you get any such information either. Many of them secure promotions for themselves by deceiving you, and selfishly keep you under a spell, as it were, by fawning upon you. The result is that you cannot hear and understand things which are quite easy to us. Moreover, many of your salaried officers are double-mouthed, who, while displeasing no side secure for themselves the cream of everything. These men make low *salaams* to you whenever they see you; if you ask them to arrest and bring anybody to you they take him to you bound; any it is these very people who betray your secrets to us. Thus, while you get cheated at every step we look on and enjoy the fun. When, however, we are reminded of the fact that any evil befalling you is bound to put us to trouble, we venture to speak out the truth regardless of the consequences. And as a result of the tricks played by these mean and contemptible lickspittles, these officers of yours possessing the nature of a dog, we have to pay a penalty, for the truth we speak we are put to trouble. Then your stupidity makes you the butt of our anger. During the furious *Swadeshi*-Boycott agitation and the riots and disturbances which followed the Partition of Bengal, innumerable persons of low origin took advantage of your foolishness and rose to greatness and fame, many a beggar's son acquired the wealth of Croesus. If you do not protect your empire no one else will. If you allow your anger to deprive you of your mental balance it is you alone who will lose thereby. As we told you on a previous occasion, do not force the Indians to be your flatterers. For there is venom in their flattery, the venom which destroyed the Moghul Empire, crushed the supremacy of the Mahrattas, and laid the Sikh kingdom rolling in the dust. The application of a very small dose of that poison has already made many of you night-blind. We know the value of this power possessed by flattery. When you will not be amenable to anything we shall be compelled to have recourse to flattery. Since you have been able to find out a Viceroy like Lord Hardinge and a Governor like Lord Carmichael, we will try to uphold the truth. Besides, our Emperor George V has captivated our hearts by his visit to this country; his treatment of us has won for him from us the adoration of a god. Hence our desire for his welfare makes us consider flattery a shame, and so we hesitate to behave as certain of our weekly contemporaries do. If we be guilty, punish us; but the sovereign of this whole empire that you are, why should you persecute me for my errors and slips? Why should you employ the cannon of sedition where a mere rebuke or censure is quite enough to put me to right? Why should you want to kill a gnat in the same way as you would kill a lion? Will any of you care to answer these questions?

"Mymensingh, Midnapore and Mardan."

70. The *Nayak* [Calcutta] of the 9th September writes as follows:—

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#### MYMENSINGH, MIDNAPORE AND MARDAN.

Mr. Clarke of Mymensingh, Mr. Weston of Midnapore and Sir George Roos-Keppel of the Frontier Province, all these three have created troubles which have the same cause, they are one in three and three in one.

We shall state the matter in the Hindu fashion. Now, is *guru* (1) greater

(1) *Guru* is the spiritual guide.

(2) *Devata* is the deity to whose worship a person is initiated by his *guru*.

(3) A *Shalgram* Stone is the famous rounded fossil found in the beds of certain Indian rivers which bears certain peculiar marks and is worshipped by Hindus as an image of Vishnu or Narayana, their highest God.

(4) A *Sadhaka* is a person who follows a line of religious practice for attaining spiritual elevation.

or *Devata* (2) greater? According to Hindus *guru* is greater, for it is *guru* who widens for one the path leading to *Devata*. Let us state the same thing in another way. Is it possible to serve and worship a hill composed of crores of *Shalgram* Stones (3) in the same manner as it is possible to serve and worship a single *Shalgram* Stone? No, it is not. And it is because no *Sadhaka* (4) (devotee) can make such an impossibility possible, that the practice is to serve and worship a single *Shalgrama* Stone and bow to the hill of *Shalgrams* from a distance.



The British people and Government are to us like a hill of Shalgrams, and each individual Englishman is like a single Shalgram. For, the English people is invested with the ruling power, both in the aggregate and as individuals. To us, subject people, a single Britisher and the entire British nation are equally possessed of the sovereign power. The nation is the hill of Shalgrams and the individual is a single Shalgram. We have no hesitation in worshipping the hill. But respect for the hill cannot be maintained unless respect for single stones is first maintained. This is why the great hill (5) is ready to maintain the worship of single stones (6). We see nothing wrong or

(6) The British nation.

(6) The individual Englishman.

blamable in this.

The Government of India has, in connection with the Hoti Mardan case, severely criticised the judicial finding of the Bombay High Court. The object of this criticism is to maintain the worship of the individual stone, to uphold the honour, power and prestige of the ruling community, which is subordinate to the Government in the individual as well as in the aggregate. The subject-people has nothing to object to in this. In the Midnapore and Mymensingh cases also the same thing has been considered, viz., the upholding of the prestige of the District Magistrate. This is why we have placed the three cases in the same category. Our contemporary of the *Englishman* also has seen a similarity between the three, so that we are in this matter in good company.

However you may blame us as an extremist or sedition-walla, in the real matter, on the subject of the basic principle of administrative policy, we are always at one with the sovereign nation—the ruling community and the Government. The party of moderates and loyalists whom you love so much, is not so single-pointed as we are in this respect. But as our luck is bad, there is none to report to you all that we say, in a satisfactory manner. You get the foul smell of the dirt that is in us but no happy opportunity to enjoy the beauty of our Sandal-decoration. However that may be—whether this article of ours is translated or not—we shall speak the truth.

In order to keep British sovereignty inviolable in this country, it is absolutely necessary to make every District Magistrate and every White ruler powerful. A Magistrate is the *raja* of his district, and a provincial ruler is the supreme master of his province. Any loss of their honour, respect, strength and power is sure to bring about a loss of the strength of the Government in the aggregate. The Government first and then the High Court, and then impartial dispensation of justice. Everything stands on Government as its foundation. We clearly said this immediately after the judgment in the Midnapore case came out, so that we need not discuss the point here. Government, however, must always remember one thing. If you are a hill of Shalgrams, let every individual who enters into your composition be a

(7) A specially valued kind of Shalgram stone.

Shalgram, a Lakshmi-Narayan (7) too. If the individual is faulty, the aggregate cannot be faultless. We say, let your laws and regulations be just as it pleases you to fashion them, but take care to keep a sharp eye that every individual member of the ruling community becomes an ideal man. It will be difficult to maintain the Indian Empire with salaried Englishmen. Those who come out to India for the sake of service and want to return home hurriedly after making some money in it, can never sacrifice their individual self-interest at the door of national interest. Considering what days we live in, and how people's eyes are being opened by education, it can be safely said that the country can no longer be governed by purely salaried Civilians. This is what we say. And it is in pursuance of this idea that we have found fault with the final phase of the Midnapore affair, and been dissatisfied with the result of the Clarke case. For, we are firmly of opinion that had Mr. Clarke and Mr. Weston been far-sighted rulers of a high order, all these troubles would never have arisen and none would have been able to institute law suits against them. Government also would not, in that case, have been obliged to patch its crown of prestige. As regards the Frontier Province, we do not understand anything about it and, consequently, never venture to review matters concerning it. Nevertheless, a perusal of the Government's Resolution on the Hoti Mardan Case makes it clear to us that



the Government of India has become anxious to uphold the prestige of officers under it. We are, therefore, led to infer that the Hoti Mardan affair also is similar to the Mymensingh and Midnapore affairs.

Our contemporary of the *Englishman* has been indirectly saying that, for good government in this country, the executive must be made superior to the judiciary. This contention is right in one sense, and extremely wrong in another. As the judiciary stands on the foundation consisting of the executive, it is absolutely necessary to keep the latter stronger than the former. On the other hand, it is with the help of the judiciary that the Government succeeds in winning the love and respect of the people, and it is under its cool shade that the people can heave sighs of relief. The Executive Department is a Department of frights. The sight of the Government as ruler fills the people's minds with fear. This frightful appearance should not be constantly kept before their eyes, the *virat* (universal) aspect of the Lord remains beyond the vision of the *jiva* (8). For, however fright-

(8). The individual Ego. ful an object of fear may be, one loses all fear for it, if one is kept constantly in its presence, the terrible aspect of the object is softened by constant looking upon it. This is why a fearful aspect should be kept concealed. The fear of a kick from a swollen foot disappears when the kick is actually given. An intelligent man with swollen feet does not, therefore, kick, nor does he easily raise his feet and make the sign of kicking. From this point of view, the *Englishman's* advice does not seem to be farsighted and statesmanlike.

Plainly we say, if you cannot keep your empire safe, no one will help you to do so. If you cannot maintain your manly virtues and keep people attached to you by the force of character and attraction of genius, the loss will be yours and not of any other person. If every Englishman in India keeps this in mind and becomes ready to sacrifice petty personal interests at the altar of the vast national interests, if, regardless of personal honour and reputation and of praise or blame, he does not swerve from the path of duty, then you will be able to hold even the entire world easily within your grasp, not to speak of India alone. We are able to say all this openly, because we have got a wise Governor-General in Lord Hardinge, and a sweet, courteous and generous Governor in Lord Carmichael. We know not how our words will be interpreted by the authorities. This much, however, we want to add here that it is because we wish well to the British rule that we have been emboldened to open our mind in this fashion. Were it not so, had our mind harboured any evil intent, we would have used the same artifice as we had used to bring about the downfall of Moghuls and Pathans—we would have bowed and *saalamed*, said "as your lordship pleases to command," and remained silent. We constantly pray to God, may welfare and prosperity attend you, may your thoughts be noble and correct.

71. Referring to the Calcutta Town Hall meeting to consider the Midnapur judgment, the *Nayak* [Calcutta] of the 4th September says:—

The Town Hall meeting on the Midnapur judgment.

Plainly speaking, we are not in favour of holding such meetings. Why should they hold meetings who are afraid of speaking out their minds? Moreover, we cannot support the arguments which were adduced in the above meeting in favour of a separation of judicial and executive functions. We do not want to criticise the administration or carp at the Government. We want good men, generous rulers. We firmly believe that all this trouble about Midnapur would never have happened had a man like Mr. Gourlay or Mr. Bradley-Birt, instead of Mr. Weston been the magistrate of the place. We are fully in favour of Lord Hardinge's policy of administration and we love Lord Carmichael, and have no right to find fault with Lord Morley, or Lord Crewe. Why has Surendranath changed the tone which he took up after the modification of the Partition of Bengal? The Hon'ble Bhupendra nath has many houses in the European quarter of Calcutta, so that he may change his tone. But why should Surendranath do so? This is not the time to pick holes in the coat of the Government. Now the time has come for us to do work and show our worth, with what we have got or shall get, wiping off all the incidents of the last seven years from our memory. This was the path

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which Surendranath showed to the people; why then has he turned round? It now behoves all educated Bengalis to take Lord Hardinge's side.

MEDENI BANDHAV,  
Aug. 26th, 1912.

72. The *Medini Bandhav* [Midnapore] of the 26th August says that Mr. K. B. Dutt's self-sacrifice and devotion to the country's cause has won for him the most heart-

felt respect and gratitude of all people of Midnapore. We, continues the writer, were among the oppressed and persecuted at Midnapore and to our view Mr. Dutt looks as a god incarnate. We know that on the 28th August 1908, a piteous wail arose from every house in the town, and that had not Mr. Dutt stood like a hero in the midst of this terrible situation to fight, unmindful of the danger to himself, against unjust oppression, the tears of Midnapore would not have ceased to flow, and there is no knowing how many parents would have lost their dear sons and how many wives their husbands. Twenty-seven persons including ourselves were confined like wild beasts in solitary cells, full of torments, in the Midnapore Central Jail. But considering what a huge net had been spread by the police, there is no knowing how many more would have been drawn in it but for the courageous conduct of Mr. K. B. Dutt.

NAYAK,  
Sept. 10th, 1912.

73. The *Nayak* [Calcutta] of the 10th September writes:—

National revival. The present is a suitable opportunity for us to know ourselves, to bring about a national awakening. The recent *swadeshi* agitation has shown that, in order to practise *swadeshi*, one must be a genuine Hindu. To be really *swadeshi* in spirit, one must get into close and intimate touch with one's people (*swajati*) and that will naturally lead to a knowledge and appreciation of the national religion (*swadharma*). If we love our nation, we are bound to love its religion as well. One cannot love the Hindu race without loving the Hindu religion so intimately and indissolubly connected is religion with national life in this country.

The Brahmos who joined the *swadeshi* agitation thus in a manner, helped in propagating Hinduism. They would prefer a *swadeshi* associated with Boycott, but in such a *swadeshi* there is only hatred and malice and no national awakening in any sense. The foundations of nationality cannot possibly be laid in malice and hatred like this. Those who are genuinely *swadeshi* do not seek to stop the sale of foreign salt and sugar and piece-goods, they seek to make men *swadeshi* or Hindu in spirit and at heart. And one cannot make others genuine Hindu unless one is in his own person a genuine Hindu as well. This explains why Bepin Chandra Pal and Manoranjan Guha Thakurata are now preaching Hinduism and Arabinda Ghosh is a *sannyashi*. Those men who, imbued with an anglicised spirit, want to retain their antagonism to Hinduism and yet would still preach *swadeshi*, will find themselves compelled to preach race-hatred. If one is to be *swadeshi* at heart he is to cling whole-heartedly to and love the Bengali people, with all their merits and defects, taking them as they are in their entirety.

The experience of the past few years has shown us our capabilities and limitations. We know that we have not the capacity to enter on a struggle with the ruling power. We know that we must be genuine Bengalis, must resuscitate the old village life and generally lead a life of poverty, if we are to survive in the struggle for existence. The English Government, with its policy of preserving the peace, while not interfering at all with the internal structure of our society, affords us the best opportunity for thus reviving our national life.

AL-MUDABHIR,  
Sept. 2nd, 1912.

74. Seeing that the London Branch of the Moslem League has drawn

Unity between the Muhamma-  
dans and the Hindus.

attention to the question of unity between the Muhammadans and the Hindus, a correspondent of the *Al-Mudabhir* [Patna] in its issue of the 2nd September, proposes that all efforts in this direction should be based on strong foundation, and suggests that first of all it should be ascertained how far both the communities are prepared to exert for each other's welfare, and second what the points of differences are, such as the question of separate representation, cow-killing, etc. These should be published in the papers by the leaders, to enable the members of both communities to discuss them fully, and then to leave them to their influential leaders for disposal.

As to the question of cow-killing, the writer says that if it is stopped a large number of Muhammadans will, on account of their poverty, not only



be kept away from performing their obligatory religious rites, but will also be deprived of a cheap article of diet. Only those who are prepared to supply the prescribed number of other animals fit for sacrifice may interfere in the matter; but to find such men is quite impossible. Of course the Muhammadans should not unnecessarily wound the feelings of their Hindu brethren, as it would be against their religious principles.

In the opinion of the writer, the main cause of dissension is the idea of the Hindus that the Muhammadans are foreigners and do not belong to this country. It is said that the mutual relations between the Hindus and Muhammadans of Bihar are quite satisfactory, but this is far from being the fact.

75. Referring to the present weakness of the Muhammadans as contrasted with their wonderful power and prestige in by-gone days, the *Al-Hilal* [Calcutta] of the 1st September tells them that the degraded condition to which they have reduced themselves is in itself enough to annihilate them, and need no Hindu majority to lend its help for it and then says:—

"You need not be afraid of the Hindus but of course you should fear God. You belong to the God's army but you have thrown away the uniform conferred by Him upon you. Put it on and the whole world will fear you. If you mean to live in this country, you should embrace your neighbours and if you mean to exist, you should, now, mix with them, having already seen the consequences of keeping aloof from them. If any obstruction comes from them do not mind them. You should know what your position is among other races of the world. You are the 'viceregent' of God in this world. So, occupying the loftiest position like the Omniscience, see all. Treat those well who ill-treat you. Those that are old forgive those that are young, and do not cry when molested by the latter.

76. Under the marginally-noted headings, the *Al-Hilal* [Calcutta] of the 1st September, while promising to deal with the subject in detail in its next issue, writes to say that a certain leader of the Muhammadans declaring himself to be favourably disposed to it, asks what sort of political teaching this paper means to give to the Muhammadans, and wants to know if it would have them unite with the Hindu extremists.

In answer, the paper says that it considers the teachings of Islam are far superior to what is suggested in the above question, for it does not require any of its followers to imitate any other race in any routine of his daily life. The followers of Islam are guides to the whole world and not imitators. So the teachings of the paper and Islam are identical. No teaching, other than that of Islam, is more opposed to revolt and mischief. A Musalman, as such, can never be found guilty of revolt and mischief. If these are found among the Hindu extremists, the Muhammadans should consider it a duty to try to remove them, not for the sake of Government but for the maintenance of peace on God's Earth. Of course Islam is an advocate of human liberty which is the gift of God, and is an opponent of every forced compulsion. It always likes to see its followers trying to obtain lawful independence. It is the soul of a community and the principle of equality. Any, but a constitutional and Parliamentary Government is, to it, opposed to the wishes of God. The Muhammadans of India should accept this maxim as taken from the Holy Koran and not from the Hindus. They should move on instead of standing still, show activity instead of being idle, and courage in place of cowardice, and depend on God and the heart conferred by Him instead of relying on Government.

77. The *Daily Bharat Mitra* [Calcutta] of the 6th September writes:—

Musalman Unity. The Musalmans all over the world are showing signs of awakening. It is a law of nature that troubles beget unrest, and without unrest there is no awakening. The Musalman world just now is beset with troubles on all sides. Turkey is the biggest Moslem Empire in the world. The Christians have a cruel eye on it from the very beginning. If they have not so far succeeded in attaining their object, it was due to mutual dissensions among them. This difficulty has now been overcome by their forming alliances which have divided the

*AL-HILAL,*  
Sept. 1st, 1912.

*AL-HILAL,*  
Sept. 1st, 1912.

*DAILY BHARAT*  
*MITRA,*  
Sept. 6th, 1912.



European Powers into two military camps. No single European Power, under the circumstances, dares to molest another for fear of a general conflagration. Hence it is that the Christian Powers can now deal with an independent or semi-independent Moslem Power as it likes.

Take for instance Persia. Russia is carrying on a highhanded policy there, but no other European Power has the courage to stop it; this would not be the case if there had been no alliances. Similar is the condition of Turkey which is being battered to pieces by Italy. The Christian States of the Balkans are bringing an undue pressure on her by their revolts on false pretexts. The Musalmans of Africa have long lost their independence. All these troubles have created unrest among the Musalmans. Efforts are, therefore, being made, to unite the Muhammadans all over the world in order to declare a Holy War, and they have selected the right moment for it. The unwarranted action of Russia in Persia, and the silence of the British Government, has agitated the minds of the Indian Musalmans. Italy's attack on a Muhammadan Power with the silence of other Christian Powers, has added fuel to the flame. These causes have made the Muhammadans very uneasy. They are at present identifying their interests with those of Persia and Turkey. There is a perfect unanimity among the Musalmans in this matter. The Secretary of State for India has, by his orders, stopped the Musalmans from taking the task of educating their children into their own hands, by establishing a central University at Aligarh and founding branches of the same all over the country. These orders have highly dissatisfied the Muhammadans.

What the result of all this will be it is difficult to say, but one thing is certain and that is, mutual sympathy is gaining ground among them with the spread of education. This is natural and is as it should be. It, however, behoves the Muhammadan leaders to see that no evil consequences follow this sympathy. It behoves the Government also to see that it may not create such hopes in them as may be found impossible to fulfil. We advocate Muhammadan progress, but we do not wish that the progress should result in evil. The fact is that undue importance given to the Musalmans in the time of Lord Minto, has inspired them with very great hopes which the Government now finds it impossible for it to fulfil. This is the chief cause of unrest among them. They thought that they could get all that they demanded. They forget, however, that the British Government moves forward very slowly on the path of progress in India. Government also permitted them to go too far on the wrong path, but now it is not inclined to allow them to go any further. For all these reasons, the Musalmans are now seeing a dark future before them. They have come to realize their mistake, and hence have changed their policy. The Musalman organs have also changed their tone. They now want to advance with their brethren. The Hindus are ready to meet them but the meeting must be on the platform of equality, when alone the ideal of Islam unity will be realized.

HINDI BANGAVASI,  
Sept. 9th, 1912.

78. Referring to the *Times'* comment on the letter of a Musalman correspondent published in its columns regarding the attitude of the Musalmans towards the British

The lover and his pet.

Government, and the probability of their inducing the Amir of Afghanistan to invade India the *Hindi Bangavasi* [Calcutta] of the 9th September says that the comment would mean that the British Government will not change its foreign policy, how loud soever the outcry of the Indian Musalmans against that policy may be. Too much sweetness is not good, says the paper, for it then also tastes bitter. Why are the Indian Musalmans thinking of uprooting the mountain which they are not strong enough even to shake? It appears the mud of ill-feeling has commenced to be thrown at each other by the "pet" and her lover. She has already taken to threatening her lover, and no one can say what form she would assume when these threats fail.

NAYAK,  
Sept. 10th, 1912

79. The *Nayak* [Calcutta] of the 10th September writes:—

Japanese coal and piece-goods  
in India.

It seems that Japan will spoil the coal market at Calcutta by importing Japanese coal and lowering the prices demanded by the coal-owners here. It is said that Japan will also undersell Manchester and import cheap piece-goods into India. In India, the Factory Act has made it almost impossible for Indians to work a cotton mill at a profit. If the Manchester



trade is lost, Englishmen should see that India manufactures her own piece-goods. If they are indifferent in this matter, it will be the people who will lose most.

URIYA PAPERS.

80. The *Utkaldipika* [Cuttack] of the 31st August endorses the remark of His Excellency the Governor of Bengal at Faridpur that the formation of Union Committees will contribute to the improvement of sanitation and water-supply in rural areas and invites the attention of the Collector of Cuttack to the matter. The editor observes that unless Union Committees be formed, the District Boards cannot be acquainted with the real wants of the country.

UTKALDIPIKA,  
Aug. 31st, 1912.

81. Referring to the rumour that Orissa will be retransferred to Bengal, the *Utkaldipika* [Cuttack] of the 31st August observes that if the rumour turn out to be true it will be for the good of Orissa, for so long as all the Uriya-speaking tracts have not been formed into one administration, it will be better for Orissa to remain with Bengal under a Governor than to be inconveniently joined with Bihar under a Lieutenant Governor. The editor exhorts the people of Orissa to avail themselves of this golden opportunity, and to memorialize the Government on the subject.

UTKALDIPIKA,  
Aug. 31st, 1912.

82. The *Utkaldipika* [Cuttack] of the 31st August supports the decision of the Secretary of State for India regarding the proposed Hindu and Muhammadan Universities, and advises the promoters of those Universities to abide by this decision, and to devote themselves to work on the lines chalked out for them by it.

UTKALDIPIKA,  
Aug. 31st, 1912.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 14th September 1912.







**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 14th September 1912.**

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributors.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Noreish Chandra Sarbadhikari and Prish Chandra Sarbadhikari.	1,000
8	"Musalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Comrade"	Ditto	Do.	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald"	Dacca	Do.	Pryo Nath Sen	...
13	"East"	Do.	Bi-weekly	.....	.....

\* Has not been published for the last six months, and most probably it will not be published again.

**PART II OF THE WEEKLY REPORT.**

*Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakraborty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.



LETTER OF THE PRESIDENT OF THE UNITED STATES  
TO THE SENATE OF THE UNITED STATES

January 1, 1865

My dear Senators:

I have the honor to acknowledge the receipt of your letter of the 29th inst.

and in reply to inform you that the same has been forwarded to the proper authorities.

I am, Sir, very respectfully, your obedient servant,

ABRAHAM LINCOLN

Washington

January 1, 1865



## I.—FOREIGN POLITICS.

1524. The *Bengalee* makes the following remarks on the Persian question:—

Russian policy in Persia.

"If the Persian Government were left free, they might be able to arrange a large loan themselves.

There are sources of revenue which would be ample security for a loan, and the state of the country is not such as to endanger these securities. It is further understood that Great Britain realized the urgent necessity of making an immediate further advance to the Persian Government, and she is ready to do this, but Russia is unwilling. . . . The Persian Government is a constitutional Government. The granting of concessions and all such important questions as the formation of a Cossack Brigade are measures for which the sanction of the Mejlis is necessary. It is understood that Russia is strongly opposed to the re-opening of the Mejlis. We have seen that throughout the north of Persia, where the Russian troops now number 15,000, Russia has imposed reactionary Governors. No one is allowed to speak of constitution; the gallows on which the nationalists' bodies were hung at Tabriz and at Resht have not yet been removed. It is urgent that the Mejlis should be summoned at once, but in view of the above facts, unless strong pressure is brought by the British nation and Government, there is no chance."

BENGALIEE,  
6th Sept. 1912.

1525. Reverting to the same subject the *Bengalee* remarks:—"The British

*Ibid.*

Foreign Office must now rue the moment when it weakly acquiesced in Russian policy in the matter

of Mr. Shuster, for there can be no denying the fact that since the retirement of Mr. Shuster things have been going steadily from bad to worse in Persia. . . . It is perfectly obvious that unless England will assert herself as she ought to do, the greater part of Persia will soon pass into the hands of Russia. That is the true end and aim of Muscovite policy; that is the game which Russia has been systematically and consistently playing. Will the British Foreign Office allow such a crime to be committed? Persia's only fault is her weakness, but it has never been demonstrated that she is unfit to be free, or that, if left to herself, she could not by this time have set her house in order. It is Russia which has made Persia's task not only difficult but impossible. Persia's only hope now lies in England. Will not England rise to the height of the occasion and act in a manner worthy of her glorious traditions?

BENGALIEE,  
8th Sept. 1912.

1526. The *Telegraph* writes:—"Lord Curzon has publicly stated what

Trans-Persian Railway.

he thinks of the Trans-Persian Railway. It is known very well that Lord Curzon is an authority

on Persian and Central Asian questions. His views on the subject of the proposed railway appear to us to be quite sound and matter-of-fact. He does not welcome or appreciate the project. Indeed, his idea is that the construction of the line would prove a serious menace to the Indian Empire. We, too, are of the same opinion. The Trans-Persian Railway will no doubt bring England within seven days' travel from India; that is perhaps a gain so far as time is concerned. But against this gain the volume of loss that is apparent to the naked eye of even an inexperienced on-looker is far heavier. England's power on the sea is superior to all others and her supremacy is based on this power. By sea India would always be easily accessible to England, for the ocean high-way is common to all. But on land the English must traverse the whole of Europe and half of Asia to reach India; and as these countries are owned and inhabited by other nations—powerful and jealous of England's position—the railway will not strengthen her cause but weaken her position considerably. It will give an easy means of approach to the frontiers of India to Russia and Germany, and perhaps even to France. Europe, we know, is at present an armed camp; and in spite of the excellent foreign relations of England just now, there is no knowing when the same would be disturbed."

TELEGRAPH,  
7th Sept. 1912.

## II.—HOME ADMINISTRATION.

## (a)—Police.

1527. The *Herald* remarks as follows on the Jagatsi incident:—"Now

The Jagatsi incident.

the question arises, what grounds were there for this suspicion of unlawful attitude on the part of

Dayananda and his men? . . . The truth about it all seems plain

HERALD,  
5th Sept. 1912.



enough. Dayananda and his men were treated by the local authorities as political suspects. How a body of men, women, and children who had renounced the world and congregated for spiritual culture managed to obtain this distinction may seem curious enough. Was it the title 'sanyasi,' which the *asram* people took up, or was it the fact that almost all of the members of the *asram*, including Thakur Dayananda himself, happened to be Bengali young men? Dayananda and his disciples in their written statements grievously complain of the treatment which, they say, they have all along received at the hands of the local police. It is a most shameful tale, to say the least of it. But, perhaps, that is not the whole of it. In the meantime, we have a picture of how local authorities go off their heads in cases where they scent political design. A nervous police, and a sad want of tact on their part, and the whole story is told. Any way, it calls for a thorough enquiry, a mere departmental police enquiry is not all that is needed."

INDIAN EMPIRE,  
10th Sept. 1912.

1528. The *Indian Empire*, reverting to the Jagatsi case, writes:—"What-  
The Jagatsi incident. ever may be the finding of the Magistrate, we hold

that the action of the police in firing the guns, and without order, is most unjustifiable, and quite uncalled for. Besides, if the action of the police, to fire to kill and wound defenceless people, remains unchallenged, the precedent may prove dangerous to the public. Not only must such practices be stopped in an authoritative manner, but the delinquents in the present case must be brought to book for their unwarrantable action by killing and wounding defenceless *sadhus*. A mere departmental enquiry will not satisfy the public, a Commission must be appointed to investigate thoroughly and impartially to sift the whole question."

AMRITA BAZAR  
PATRIKA,  
11th Sept. 1912.

1529. The *Amrita Bazar Patrika* writes:—"One of the moot points  
*Ibid.* relating to the Jagatsi affair is whether the tragic

and blood-curdling incidents by which it was characterised, were preventible or not. Fancy, many men, and it is said several women also, were wounded with gun-shots or bayonets, or with both, while engaged in *sankirtan* or holy music, one of the former having died and one or two more are lying in a critical condition in hospital. And all this sensation and needless bloodshed were made to rage round what was originally a simple and trifling affair. It was not to quell a mutiny or to apprehend an armed gang of desperados that the expeditions, if we may so call them, of the memorable 6th and 8th July were organized and sent out. Would it be believed it was done only for the production, or rather delivery, of a so-called minor who was in the custody of Dayanand and his disciples? Now, the manner in which the authorities managed the affair from the very beginning was bound to culminate not in a mere comedy but a grim tragedy."

AMRITA BAZAR  
PATRIKA,  
12th Sept. 1912.

1530. The *Amrita Bazar Patrika*, in a long series of articles on the same  
*Ibid.* subject, remarks as follows:—"It is a pity that the

charges against Dayananda and his disciples arising from the occurrences on the 8th of July, were withdrawn. For if they had been put on their trial, the Deputy Commissioner and the other European and Indian officers who took part in the proceedings might have been called upon to give their depositions, thereby giving them an opportunity of defending themselves from the charges laid at their doors by the accused in their statements. These charges are of a very serious character in all conscience; and as we have already urged more than once, it is absolutely necessary to hold a public enquiry into them in order to elicit the real truth as well as to enable the maligned officers to clear their conduct.

"Now, as we have already stated in these columns, we cannot believe, without positive proofs, that the Deputy Commissioner and other officers are capable of committing the violent acts attributed to them. Yet the allegations are there, and they should therefore be disproved by every possible means by clear and unmistakable evidence.

"Analysed, the items of charges may be roughly grouped under the following heads:—

- (a) Promiscuous arrest and ill-treatment (more or less) of all the *asram* inmates—men, women, and children. As regards this, there is a general concidence of the versions of all four accused—Pranabananda, Digendra, Hansananda, and Satyananda. The accounts of the first two tally even to such details as the women and children being pinioned and marched off to Maulvi Bazar,



while those of the second and third tally as regards the fracturing of collar-bones of some women.

- (b) Breaking of the image, removal of ornaments and others valuables, and more or less desecration of the worship-room in which it was installed. Regarding the breaking and the desecration, all the four statements are practically unanimous. Regarding the removal of the ornaments, etc., the accounts of Pranabananda and Digendra are substantially the same.
- (c) The alleged brutal treatment towards the old *sanyasi* Kali Charan. On this head the accounts of Digendra and Hansananda remarkably coincide with each other regarding one important detail, viz., the attempt to stop the *Namjap* he was absorbed in by wine being forcibly poured down his throat.
- (d) That all these alleged acts of oppression and ill-treatment took place under the eyes and with the connivance of the Deputy Commissioner and other responsible officials. On this head, again, there is a singular unanimity of all the four versions quoted.

"Let us repeat once again that the mere uncorroborated assertions of the accused on this point are not quite enough. At the same time they are not valueless.

"Indeed, if we have no right to accept these versions as true, we cannot also reject them as false, either in whole or in part, till they are tested in the crucible of an independent, impartial and public Commission of Enquiry as we have all along been pressing for. After what we have stated above, the imperative necessity of such an inquiry, both in the interests of the people as well as those of the officers charged, will be plain to the meanest apprehension. In the meantime, the public respectfully submit that the Chief Commissioner may be pleased to ask explanations from the local authorities on the following points:—

"*First*: Where was the necessity of the use of bayonets and indiscriminate firing (and that not only with buckshot but with bullets too) when the purpose might have been served by more peaceful means?

"*Secondly*: Then, again, is it or is it not a fact that on the 8th, when the excitement of the 6th had ample time to subside, and the Deputy Commissioner himself was at the head of the arresting party, so many and so violent atrocities, as alleged, were allowed to be committed on that day? Even if a tithe of what has been alleged, such as pinioning and marching off women and children, charging them with butts and bayonets, breaking the collar-bones of some, kicking some with boots, holding one under mud and water, and so on, were really perpetrated, then all we can say is that an open enquiry is essential to restore confidence in the minds of the people."

1531. With reference to the Ludhiana outrage case, the *Bengalee* remarks:—

The Ludhiana outrage case. "The grounds on which the learned Sessions Judge acquitted the accused were that the number of offenders had been exaggerated and that the identification of the accused by the complainant was not satisfactory. Both these grounds are effectively and, to our mind, convincingly disposed of in the petition. One circumstance to which, we entirely agree with the petitioner in thinking, the learned Judge did not attach the importance it deserved, is that the petitioner and her daughter were strangers to the place, and that they could have had no motive whatever for bringing false charges against persons who were unknown to them. This consideration, by itself, would not, we admit, have been enough to justify a conviction, but it could not be disregarded, as the learned Judge seems to have disregarded it, in view of the evidence produced before the Court. We do not like to enter into details, but in commending the petition to the consideration of the proper authorities, we have no hesitation in observing that we have scarcely ever come across a case in which the Government could more properly or more appropriately prefer an appeal against an order of acquittal. We earnestly hope the Government of Sir Louis Dane will do all that is necessary to secure the ends of justice in this case and the punishment of wrongdoers."

BENGALUR.  
6th Sept. 1912.



TELEGRAPH.  
7th Sept. 1912.

1532. The *Telegraph* writes with reference to this case:—"Bhagsuddi has now submitted a memorial to the Punjab Government praying for a reconsideration of the case and an appeal against acquittal, which privilege is enjoyed in this country only by the Government. It is to be hoped that Sir Louis Dane's Government will be pleased to grant the prayer, for by so doing it will earn the blessings not only of the petitioner but also of the general public. We believe, unless the woman was extremely aggrieved, she would never take the step she has, incurring thereby fresh trouble, anxiety, and exposure. If for nothing else, at least on this consideration the Punjab Government can do worse than institute an appeal against the order of the Sessions Court. The reputation of Government for strict fairness also demands it."

The Ludhiana outrage case.

(b)—Working of the Courts.

HERALD,  
3rd Sept. 1912.

1533. "The decision of the Privy Council in the Mymensingh case followed by the famous Midnapore case," writes the *Herald*, "has set thinking all people who have eyes to see. . . . The Magistrates have been granted a *carte blanche* in the exercise of their authority."

The judgment in the Mymensingh case and in the Midnapore case.

The Indian and the sober section of the Anglo-Indian Press have criticised the decisions in no mild terms. The situation has indeed become serious. It is not the sufferings of the innocents at Midnapore, it is not the loss sustained by Babu Brajendra Kishore that the people now complain of so much. Great as these sufferings and losses were, they are nothing when compared with the tremendous issues involved in these decisions. We should therefore focus our attention, concentrate all our energies, in order to eradicate the very system which undoubtedly is the parent of all these troubles. Out of evil cometh good. Witness the partition of Bengal. Bengal was cut into twain by a ruthless hand. People thought it was a grievous wrong. After six years of manly struggle Bengal and for the matter of that all India stands far better to-day than she did six years ago. People have set their hearts towards the achievement of a definite goal, from which no amount of pettifoggery by persons however highly placed can dissuade them. The moribund industries of the country upon which to a large extent depends the salvation of the country have received a great stimulus. The spirit of being serviceable to the country pervades the educated community. The sympathetic way in which all other parts of India helped Bengal in her struggles to have a great wrong redressed only points to the growing solidarity of the Indian nation. And lastly we have got a Governor in Council in place of a Lieutenant-Governor. All these came out of a measure which was carried into effect most certainly not for the good of the Bengalis. We have further learnt the value of agitation. We venture to think, therefore, that from the decisions of the Mymensingh and Midnapore cases, from the sufferings of the gentlemen of Midnapore, some good is bound to follow only if we are true to ourselves. The question of the separation of the judicial and the executive ought to be now taken up more earnestly than it has hitherto been. Passing of an annual resolution will not do any more. All India should take up the question without delay. Let public meetings be held all over the country. Let the Government be memorialised. Let a deputation go over to England to lay bare the mischief that arises out of it. A vigorous agitation should be set on foot until the system that obtains now is done away with. The argument of prohibitive expenditure no more holds good. Within the last few months the Government have shown that when they are really bent on a measure, finance cannot stand in the way. The situation has been made perilous and we are sure the people will rise equal to the occasion. No reform comes without suffering. If we are successful in this struggle—as we are bound to be—then Babus Brajendra Kishore, Peary Mohan and the other gentlemen of Midnapore will not have suffered in vain."

HERALD,  
6th Sept. 1912.

1534. The *Herald* makes the following complaint:—"The difficulties in conducting business in the Civil Courts, specially the Munsifs' Courts, here have become almost insurmountable. The corruption among the ministerial officers has reached the

Civil Courts.



climax. We hear that standing orders of the District Judge are being almost daily violated. The senior pleaders pay little heed to the clamours of the litigating public as also of the junior members of the Bar. Want of due supervision and control by the presiding officers over their subordinates is believed to be the cause of this growing evil. Whenever any grievance against the conduct of ministerial officers of the 2nd Munsif's Court is brought to the notice of the superior officers, scant attention is paid to it, and the poor litigants have no other alternative than to approach the District Judge with a representation."

1535. In an article on the recent Town Hall meeting the *Bengalee* observes as follows:—"If a section of the Anglo-Indian press had attacked Mr. K. B. Datta and Mr. Justice Fletcher in some cases with savage ferocity, the

The separation of judicial and executive functions.

learned Judge and the learned Counsel have found, as some solace we hope, that they enjoy in an unstinted measure the confidence of the community. No more effective reply could be given to the unmerited strictures which have been passed upon them, than the Town Hall demonstration. It was the voice of a whole community that spoke out with emphasis and enthusiasm. It was no partisan cry, but the deliberate verdict of a public meeting, where every one had free access and the right to dissent and to protest. Such a meeting with singular unanimity and enthusiasm recorded the resolutions to which we have referred. Behind, however, these personal issues, there was the great question of the separation of judicial and executive functions to which the forefront place was given among the resolutions. Having regard to the facts disclosed at the trial of the Midnapore case, the meeting expressed the opinion that this much-needed reform could no longer be delayed. The Midnapore trial has, indeed, supplied new facts, but so long as this unholy combination of incompatible functions continues, facts will be constantly cropping up to emphasize the supreme need of the speedy carrying out of the reform. . . . The Town Hall meeting has set an example which we hope the country will follow. The history of our own agitations has been fruitful in the instruction which they give us. The triumphs of constitutional agitation even in India have been obtained by hard and strenuous effort. We shall never get the reform if we allow ourselves to sleep over it. If we make up our minds to get it—if we bestir ourselves about it and work hard for it as we did to upset the partition, the separation of judicial and executive functions will soon be an accomplished fact."

BENGALIAN,  
5th Sept. 1912.

1536. The *Telegraph*, reverting to this subject, remarks that the first resolution, "that this meeting is emphatically of opinion that, in the best interests of the Govern-

*Ibid.*

ment and the people, the reform of the separation of judicial and executive functions can no longer be delayed," is unexceptional and represents the desires and feelings of the millions of India, even if the others may not be universally popular, and that for obvious reasons. There can be no doubt that the time is ripe for the separation of the two functions. The question of cost which is urged by the authorities need not be insuperable, for there have been schemes under which the separation can be effected without incurring any great extra expenditure. All that the journal need say is that the true principle has been accepted in the practice that Joint Magistrates are asked to choose either the executive or the judicial line, and that District Magistrates are not transferred to the Judicial Service.

TELEGRAPH,  
7th Sept. 1912.

1537. Referring to the same subject the *Comrade* writes:—"In November last, in commenting on the 'Judicial presumption' of certain courts, we had taken occasion to draw

*Ibid.*

the attention of the Government to the great undesirability of appointing I.C.S. men, with no training in judicial manners or judicial habits and but a bowing acquaintance with Law, to preside over Sessions and even Civil Courts, and deliver judgments on knotty points of law before a Bar which is famous alike for its subtlety and its masterful grasp of legal technique. Under the circumstances it was but natural that friction should arise, and we can hardly find it in our heart to blame the members of the ruling race resenting the superior powers of the Indian lawyers practising under them and protesting against 'the license which it has been frequently decided is permissible to Counsel.' The question is becoming daily more and more acute as

COMRADE,  
7th Sept. 1912.



the Indian lawyer becomes subtler, abler and more resourceful, and it is high time the Government saw its way to intervene. And if the Government is at all desirous of maintaining the high and pure traditions of British justice, it should act up to the repeated advice of the press and the public and of several retired High Court Judges, by making it compulsory for all Civilians who are meant to join the judicial line to undergo a systematic judicial training for a considerable period, reserve all judicial posts in the District and in the High Courts exclusively for these trained officials. We are perfectly aware that this will result in a partial separation of the judiciary and executive, or at least, a more definite line of demarcation between the two main branches of the I.C.S. Doubtless, therefore, any such measure would be strongly opposed by the members of the Covenanted Service. But we trust the Government will realize the extreme gravity of the situation. The Government owes it quite as much to its own prestige as to the best interests of the ruled no longer to be led away by a false sense of delicacy for the feelings of an oft-pandered officialdom. As for the separation of the judiciary and the executive, we have a notion that Sir Harvey Adamson, as Home Member, announced a tentative scheme some time ago. But it was so long ago that we have forgotten whether there was such a scheme—or even such a Home Member!

HERALD,  
9th Sept. 1912

1538. The *Herald*, in an article upon the same subject, says:—“Lord Carson, who manifested almost a craze for reforms, gave but little attention to the question of reform of the judicial system in India. His twelve reforms are well known, and we all know how His Lordship toppled over them! Our present Viceroy, too, has a knack for making and unmaking things, but the Government of Lord Hardinge has as yet shown little inclination to go into the question of reform of the methods of the administration of justice. As time rolls on, occasions for reform in various directions present themselves, and no progressive Government can overlook them. But the one great block in the way of the separation of the judicial and executive functions is the attitude of the bureaucracy. It has been proved beyond all dispute that the objection of financial difficulties has really no legs to stand upon. It has been truly observed that whenever the people demand any reform which they consider to be of supreme importance, the Government invariably puts in the plea of financial difficulty; but Government has never been known to put off any scheme of their own for fear of costs. The attitude of the bureaucracy is, therefore, the only possible explanation of the apathy of the Government towards what is admittedly the most essential reform.”

INDIAN EMPIRE,  
20th Sept. 1912.

1539. The *Indian Empire* would suggest the elimination of the whole Civilian element altogether from the Judicial branch of the Service, the accomplishment of which would separate the executive from the judicial, for which the country had been crying hoarse for the last 25 years or more, with no result. The Government had to admit the necessity of such a step, but, as it says, it has no money to do the needful. The Government could find money for all sorts of things, doubtful or otherwise, but it could not save a few millions to initiate such an imperatively necessary improvement. The journal suggests that the Executive branch should be exclusively controlled and dominated by Civilians, from the Lieutenant-Governorship to the Joint Magistracy. The District Judgeships should be given over to Sub-Judges, Pleaders and Barristers of experience and standing. Eliminate as much as possible from the High Court Benches the Civilian element, and the wheels of justice will roll as smoothly and noiselessly and satisfactorily as the proverbial marriage dinner! Neither the authorities shall have occasion to find fault with Vakil Raj nor the people against Civilian Judges!

AMRITA BASAR  
PATRIKA,  
6th Sept. 1912

1540. The *Amrita Basar Patrika* remarks:—“Contempt cases were practically unknown in the country a few years ago, but they are now very much in evidence. Such would not have been the case, if the learned Judges had ignored those which were petty and taken note of those only which were serious. But, unfortunately, no such distinction is made; and the result is that even the best-managed paper cannot escape from being charged with the offence. What is worse, an offending editor, instead of entering into his defence, thinks it his duty to apologise, as the learned Judge or Judges who



issue the rule are the final authority, there being no appeal against their decision; and the Court is empowered to send him to jail for any term of imprisonment, without being responsible to anybody. Hence, discretion is the better part of valour; is the general rule with conductors of newspapers when they are hauled up for contempt. The question should be thoroughly discussed in the Indian and Anglo-Indian press, as these contempt cases are something like Damocles's sword over their heads. Mr. Justice Imam's separate judgment on the so-called *Patrika* contempt case may bring the subject to the forefront; it is, therefore, to be very much deplored that the High Court should rise for the long vacation at a time when such a vitally important matter affecting not only the public but the High Court and the Bar as well should come up for discussion in the columns of the press. Mr. Justice Imam's separate judgment is a good slap in the face of the legal advisers of both the defence and the prosecution in this so-called contempt case. We trust the learned Advocate-General will appreciate the compliment especially meant for him by Justice Imam."

1541. On this subject the *Bengalee* remarks that now that the case has been disposed of, can anybody assert that the contempt of court *Patrika's* paragraph had the slightest effect upon their Lordships' minds or effected any of the parties concerned prejudicially? If neither of these questions can be answered in the affirmative, what necessity, what justification, was there for proceeding against the *Patrika*? There are eminent judicial authorities who hold that the jurisdiction of committing for contempt, which the High Courts in India enjoy along with the highest courts in England, is both arbitrary and unlimited; and surely it is of the utmost importance from the point of view of the liberty of the subject that this jurisdiction should be jealously and carefully watched and the power itself sparingly exercised. The journal can only hope that the Crown would be more forbearing in such cases in future, and would not ask their Lordships to issue a rule except on grounds of the clearest and most imperative necessity.

1542. The *Amrita Bazar Patrika* implores His Excellency the Governor to go through its articles on the Midnapore case to realise what humanity-staggering events happened at Midnapore in the autumn of 1908, and asks His Excellency to be pleased to enquire why so many innocent people, from Raja to beggar, were subjected to these untold sufferings and who was responsible for the needlessly cruel and heart-rending punishments inflicted on them. In the interests of humanity and good government, an open enquiry should be made into the so-called bomb conspiracy of Midnapore and the real truth regarding it brought to light.

1543. Writing on the same subject the *Amrita Bazar Patrika* says:—  
 "The public meeting held at the Town Hall last Tuesday was a fitting reply to the result of the appeal in the Midnapore case. If Mr. Justice Woodroffe's judgment was conspicuous for anything, it was for its tendency to belittle Mr. Justice Fletcher and Mr. K. B. Datta in the estimation of the public. The same public, however, assembled in large numbers at the Town Hall, not only to enter an emphatic protest against the unjust remarks of the Appellate Court, but to express their confidence in the learned trial Judge and their high appreciation of the singularly eminent services done by Mr. Datta to his country. The tables have thus been completely turned. What a pity that many Judges in India often forget the well-known maxim that it is not enough they should pass decisions according to their light, but should administer justice in such a way as to carry the bulk of the population with them. This is the first principle of English jurisprudence. The comments of the Indian and some Anglo-Indian papers as well as the resolutions of the Town Hall meeting, however, prove conclusively that the judgment of the Appellate Court in the Midnapore case, instead of giving any satisfaction to the people, has produced deep resentment among them, and hence it is not what it ought to have been. If Mr. Datta had not like a hero, undaunted and undimayed, stood firm to protect the liberties of his district people at a time when the days of Titus Oates were revived in Midnapore, not only would the latter but scores of leading men in other districts also would have run the risk of being sent to jail like so many felons. He himself was in imminent danger of being caught by the heels and consigned in a dark

BENGALIAN.  
6th Sept. 1912.

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cell in the Midnapore prison. All that was necessary to encompass his ruin was for the good Maulvi Deputy Police Superintendent to send a letter to the District Magistrate, Mr. Weston, or his Joint, Mr. Nelson, saying: 'Sir,—As it has been proved that Mr. K. B. Datta has committed an offence under the Explosives Act, so a warrant should be issued for his arrest.' Mr. Datta saw how the Raja of Narajole, Babu Upendra Nath Maity and two dozen others were arrested before his very eyes in this fashion and imprisoned; and his own fate thus depended simply on a police report based on the allegations of unscrupulous informers or extorted confessions. Yet he forgot his own personal danger and fought with the irresistible executive to save his countrymen."

HERALD.  
11th Sept. 1912.

1544. The *Herald*, in an article on the subject of the Government *communiqué* in connection with the Hoti Mardan case, remarks:—"To err is, of course, human, and the

High Court Judges are just as much human as anybody. We, therefore, do not wonder at their real or supposed blunders. When, however, the order of a High Court Judge is pursued by a long list of errata issued by the Executive Government, well may one suspect if it is not time that all High Courts in the land should be abolished outright. What is the position of the High Court in relation to the Executive Government? The present Calcutta High Court is, in fact, a continuation of the old Supreme Court which was placed over the East India Company. That position has not been reversed; at any rate, the Judiciary has not been placed under the Executive. But times have altered greatly since. The loss of the independence of the High Court now seems only a question of time. Before that time arrives—why, it must never arrive if British justice is to remain unimpaired in India. What impression, we ask, is this extraordinary action of the Executive Government likely to produce in the public mind? Does it not create the impression that the Government would cast to the winds all faith in the decisions even of a High Court Judge when that decision goes against the conduct of its officers? And, we need hardly say, it will be a most unfortunate impression in the public mind both as regards the Executive and the Judiciary."

(c)—Jails.

BENGALUR.  
7th Sept. 1912.

1545. In an article urging that the Andamans should be abolished as a penal settlement, the *Bengalee* observes:—"With reference to the *communiqué* recently issued by the

The Andamans.

Government of India re political prisoners in the Andamans, we have said more than once that there is one point, and a very important one, on which the *communiqué* did not throw any light. What was the nature of the enquiry held by the Government of India? Did they hold an independent enquiry? Or did they merely ask the Chief Commissioner to 'enquire and report,' the latter officer, in his turn, basing his report upon such version of the affair as was supplied to him by the jailor? It is obvious that until this question is satisfactorily answered, the public will not be completely satisfied that the last word has been said on the subject and all that has to be known is known. We earnestly hope the Government will issue another *communiqué*, throwing such light on the point we have referred to as the criticisms in the press have shown to be necessary."

BENGALUR.  
8th Sept. 1912.

1546. Reverting to this subject the *Bengalee* writes:—"It has been reported to us that following rather closely upon the suicide of Indu Bhusan Ray, one of the political

*Ibid.*

prisoners who had been transported to the Andamans, another political prisoner, named Ullaskar Datta, has gone out of his mind and is at present in the convicts' lunatic asylum at Port Blair. We publish the report for what it is worth; but if it is true, we have no hesitation in saying that there must be something rotten in the state of Denmark. Undoubtedly the matter calls for an immediate enquiry, and we have no doubt the Government of India will direct such an enquiry to be made, and will let the public know the result. If the Government will make the enquiry we suggest, we shall place at their disposal one or two other alleged facts connected with Ullaskar's lunacy which have been reported to us, but which, for the present, we withhold. In this connection



we would once more urge upon the Government of India the necessity of holding an independent enquiry into the state of things in the Andamans. A merely departmental enquiry, however ably conducted, will not satisfy the public mind and will not be fair to the good name of the Government itself. The head of a department not unoften imagines, when an attack is made in the public press upon one of his subordinates, that his own prestige and good name are also to some extent at stake, and that he must, if possible, try to extricate the latter. Add to this that the departmental mind is subject to its own peculiar bias which, though often unconscious, is none the less real. In these circumstances, the one hope of arriving at the truth would seem to lie in such an enquiry being held by a thoroughly independent agency."

1547. The *Amrita Basar Patrika* on the subject of the annual Jail Administration Report writes:—"Another deplorable feature is the increase even in the number

Convicts.

of juvenile convicts, which in the year under review was 931 as against 854 in the previous year. And this after so much fuss and tall talking about the special reformatories for juvenile prisoners, where they, as a rule, are to be segregated from the baneful influences of hardened criminals, taught some useful industry, and so forth. Surely the public have a right to know why such a salutary rule has been departed from. In the Punjab, the Salvation Army has been entrusted with the conduct of a Borstal institution. The experiment might with advantage be tried in the other provinces."

AMRITA BASAR  
PATRIKA,  
7th Sept. 1912.

(d)—Education.

1548. A correspondent to the *Bengalee* writes:—"The Bihar School of

Bihar School of Engineering.

Engineering is the only institution of its kind in this province and we are thankful to the Government for the encouragement which it is willing to give to the much-needed technical education in Bihar. The school authorities should in accordance with this policy have all sympathy for the boys and help them in all possible ways. But it is to be regretted that the Principal is making himself extremely unpopular with the boys. For instance, the students are compelled to repair scavenger carts and leather belts, which is never done by Engineering students, all of whom are sons of gentlemen and high caste Hindus. If things continue like this, it would discourage people from sending their boys to the institution. There are numerous instances which serve to estrange the feelings of the boys. Suffice it to mention a case which happened only recently: While working at the smithy a second year student got severely injured by a piece of red-hot iron which, shooting out from one of the anvils, entered into the fleshy portion of his arm and caused much bleeding. Some of the fellow-students took him to the Principal and asked his permission to carry the boy, who was shrieking with agony, to the General Hospital. The Principal not only refused leave to the students who had so volunteered, but said in a cruel and sarcastic tone, 'Call your grandmother for help.' One can easily understand what was the effect of this on the students, who look upon the Principal as their guardian and friend."

BENGALUR,  
6th Sept. 1912.

1549. The *Bengalee* writes:—"The results of the Intermediate and Final

Intermediate and Final Examinations in Law.

Examinations in Law are out. As in the case of all other examinations, there are many who have not passed. Among them there are those who attended the required course of lectures under the old regulations, and their number exceeds fifty. We invite the attention of the Hon'ble the Vice-Chancellor to the hard case of these students, especially on account of their not being allowed to appear at the next examination without attending lectures in a college. Even those who managed to appear at the examinations only for the first time and could not succeed are required to attend college for a year or more, as the case may be, to make them eligible for the next examination; while the students under the new regulations are entitled to appear at the next examination without attending college lectures. The old students have already completed the college lectures, but they will be compelled to attend lectures and pay college fees again. Their case is a hard one. We venture to

BENGALUR,  
6th Sept. 1912.



think that a supplementary examination might be held for their benefit. Under similar circumstances in connection with the Arts Department supplementary examinations have been held."

MUSALMAN,  
6th Sept. 1913.

1550. In further commenting on the Moslem University the *Mussalman* writes:—"The University Foundation Committee

The Moslem University. are, so far as we are aware, determined to have the powers of affiliation, and a vigorous agitation for the attainment of this end has already been set on foot, but if it is assumed that Government is equally determined not to grant that power, the question arises as to whether the University should be accepted or not, in the form it is offered. We are afraid such a University cannot be accepted even if the promoters thereof so desire. The money was collected on the distinct understanding that the proposed University would be a federal one, and if now a different sort of University be accepted, the bulk of the 30 lakhs of rupees already collected is to be returned to its donors. Many of the subscribers are inclined even to go to court for the refund of the money paid by them if a University other than a federal one be established. The Punjab is determined to get back every farthing she has paid, Bihar too will under no circumstances be a party to a University of this nature, Bengal too will demand back the amount it has contributed, the Native States too, will, it appears, withhold their support to the University under the Government terms. . . . The only course left to them is either to insist on having a University with the powers of affiliation of institutions outside Aligarh or not to have any University at all. No other alternative is open to them. The Government, we are afraid, has exasperated the community by the attitude it maintained so long, and the promoters of the University movement will be guilty of a breach of trust if they accept a University of the type offered. We are, however, not in the least inclined to believe that the latter will go against the wishes of the contributors to the University Fund, and, as we have already shown, they cannot do so even if they wish. The Government has created an anomalous position for itself, and we are confident that the term 'final' used in connection with the decision of the Secretary of State will lose its significance sooner or later."

(c)—Local Self-Government and Municipal Administration.

MUSALMAN,  
6th Sept. 1913.

1551. Commenting on the speech delivered by Sir Archdale Earle, Chief Commissioner of Assam, in reply to the Muhammadan address at Jorhat, the *Mussalman*

The Muhammadans. remarks:—"What the Muhammadans throughout India want the Government to do is to recognize their legitimate rights and satisfy their just claims, for what they complain of now is that they have been neglected and that others have taken advantage of that neglect. So Sir Archdale Earle will not have, as he apprehends, to infringe on the rights of other communities if he takes care of the needs and requirements of the Muhammadans of his province. The Muhammadans will be satisfied if only justice is done to them. What the Muhammadans do, however, want is statutory provision for the adequate and effective representation of the community in local self governing bodies. Sir Archdale Earle proposes to 'consider what, if anything, should be done, if he is supplied with instances in which the interests of the Muhammadans have been overlooked. It appears he is inclined to administer a particular remedy in a particular case, and not to prescribe a general remedy for all cognate cases. We are, however, led to believe from the tenor of his speech and his sympathetic attitude that he will eventually be prepared to satisfy the demand of the Muhammadans in this connection and win their heartfelt gratitude."

TELEGRAPH,  
7th Sept. 1913.

1552. The *Telegraph* writes:—"There are three parties in the realm who are vitally interested in the question of village sanitation, viz., the Government, the landlords, and

Village sanitation. the people. Our contention is that all the three must put their shoulders to the wheel in order to extricate the car of public health. The Government is willing to find one-third the cost of excavating new tanks and reclaiming old



ones. If this be a fact, the other two-thirds should, in fairness, be contributed by the other two parties. And so far as the people are concerned, they should be made to contribute rateably to their means and position. But as matters actually stand, the zaminders do absolutely nothing in the matter, while the people also stand in the same position, because the 'leaders' of village society are totally indifferent to the question. They are abandoning their village homes and taking to the luxuries of a town life; and necessarily the whole question is a bungle. Instead of, therefore, blaming the Government alone, all true lovers of the country should seek to create a healthy public spirit in the matter. If we can put our own house in order, we may then strongly urge on the Government to do its share of the work. Is there anybody who can prove that any previous rulers of the country excavated all the tanks and *khals*, built all the village roads, or put right the drainage system of every village? We challenge those who wish to heap the blame on the Government while remaining quiescent themselves, to prove this. We fear there can be no solution of the question unless and until the rulers come forward with a practical scheme of relief and strengthen it by legislation . . . . . A local agency is the best means for attending to the requirements of village areas. Look at the question from whatever standpoint, we are convinced that the constitution of Village *Panchayets* is the only solution of the problem, together with reasonable activity on the part of landlords and the higher classes. Of course we admit that a law needs to be enacted for the purpose, and the sooner the Government undertakes it, the better for all concerned."

(f)—Questions affecting the land.

1553. Referring to territorial redistribution, the *Bengalee* writes:—

Territorial redistribution.

"Rumours of one kind or another are constantly flying about. Why does not the Government make a final pronouncement on the subject, so as to make an end of all these things? The Government can easily do so. As we have said repeatedly, the longer these questions are kept pending, the worse must be the effect produced on the public mind and the more complicated the questions themselves must become. What the authorities have to do is to carry out their own policy, as defined in the despatch of the Government of India, and to incorporate the Bengali-speaking districts or parts of districts, now forming a part of either the new province of Bihar and Orissa or the Chief Commissionership of Assam, into the Presidency of Bengal, at the same time taking away any tract from Bengal which is not inhabited by a Bengali-speaking people and whose inhabitants are anxious to be severed from Bengal. After this has been done, the question as to the location of the capital of the new province would become a purely provincial question, the solution of which would be easy."

BENGALUR,  
5th Sept. 1912.

1554. The *Bengalee* further remarks on the same subject:—"A report

*Ibid.*

reaches us from what is usually a good source that it is intended to hand over the Chittagong Division to the Assam Administration. We do not believe for one moment that there is any truth in the report, not only because to transfer the Chittagong Division to Assam would be to partially repeat the blunder of Lord Curzon, to which we owe one of the saddest chapters in our annals, and by undoing which the present Government of India have earned the undying gratitude of the people of Bengal, but because it would be entirely at variance with the terms of the famous despatch in which the Government of India put forward their proposal for reuniting the five Bengali-speaking divisions and raising them to the status of a Presidency Government. . . . . At the same time, we are bound to say that the Government have only themselves to thank if reports of this sinister order are constantly flying about. . . . . The remedy, the only remedy, for this state of deplorable uncertainty—for it is nothing less—would be to make an arrangement which, in the words of the Government of India themselves, might claim finality and might be satisfactory to all parties. The essential feature of this arrangement we have suggested more than once, and was indeed laid down in the very despatch in which the Government first announced their intention of undoing the partition. It is to place the entire

BENGALUR,  
11th Sept. 1912.



Bengali-speaking population under one and the same administration. When this is done, and the policy of the Government definitely and irrevocably proclaimed, not through a despatch liable to diverse interpretations, but through an administrative act, the meaning and significance of which none can mistake, there will no longer be an opportunity for these absurd stories to fly about, and the crowning act of statesmanship inaugurated by His Majesty at Delhi will have been consummated by his agents in India."

(g)—*Railways and Communications, including Canals and Irrigation.*

AMRITA BAZAR  
PATRIKA,  
15th Sept. 1912.

1555. Writing on the proposed Sainthia-Berhampur extension, the *Amrita*

The proposed Sainthia-Berham-  
pur extension.

*Bazar Patrika* remarks that the most advanced among the subdivisions of the district, Kandi, has the ill-luck to be left without railway communi-

cation, while all the others have been given it. Eighteen miles from the nearest railway station and district head-quarters, it has no other communication besides a road which is intersected by rivers, is liable to be flooded in the rains, and not always kept in good condition. Discouraged by the lukewarmness of the East Indian Railway, it now appeals to private companies, and the Eastern Bengal State Railway, as the line promises a good future and great possibilities to the latter, which, it is hoped, should take up the project if the East Indian Railway puts it off indefinitely. In this connection public notice is invited as to how recklessly sanction is given for new railways. In all conscience to build a railway along the bank of a navigable river is superfluous, but what would you call it but reckless waste of public money (railways in India being State properties) when sanction is given for the construction of another within two or three miles of it along the other bank and utterly prejudicial to the interests of thousands who have not a railway, nay, not even a good road? The people of Murshidabad living on the banks of the Bhagirathi did not want a railway; what they really wanted was the improvement of the Bhagirathi. They wanted to keep this natural high-way of commerce open throughout the year, so that not only transport by water, which is preferred by many, would improve but, as they had piously hoped, their old and worst enemy, malaria, would also be dispelled from their midst. But what did the beneficent Government give them? They gave them two artificial barriers in quick succession, one of which has already been proved to be the cause of deterioration of public health, and the other is a menacing danger to the locality under the same condition. If instead of allowing two railways to filch and compete for the river traffic the benign Government had applied a part of the sum spent on the superfluous lines to the amelioration of the Bhagirathi channel, it would have been far better spent and have done incalculable good to the country. They have thrust upon a people transport facilities not needed by them instead of providing them where there are none. Kandi is badly in need of a railway, and the Sainthia-Berhampur extension would best serve to open out this tract, and if the Railway Board really have at heart the good of the community, they cannot better manifest it than by sanctioning the immediate construction of the line.

(h)—*General.*

INDIAN MIRROR,  
5th Sep. 1912.

1556. In condemning cotton gambling in Calcutta, the *Indian Mirror*

Cotton-gambling.

asks if nothing will be done to stop the scandal of cotton gambling in Calcutta? The evil would

appear to be more rife than before, and this state of things will continue until the law is amended. There is said to be not a single district in the whole of the city in which there is not at least one shop, while in some districts there are dozens. People of all nationalities and of every class are amongst the 'clients.'

INDIAN MIRROR,  
15th Sept. 1912.

1557. On the same subject, the *Indian Mirror* remarks:—"If gambling

*Ibid.*

is an offence, we do not know why cotton gambling is not. Hundreds of these cotton-gambling shops

have cropped up in our streets, lanes and bye-lanes and those of Howrah, and



they are plying their nefarious trade of cheating and tempting innocent people to ruin in open daylight. And it is all the more regrettable that poor innocent zenana ladies too are being victimised by these gamblers."

1558. The *Indian Mirror* is very sorry to note that the "Minor Services," other than those meant to be filled

Minor Services.

up by members of the Indian Civil Service, are being filled up with Europeans in increasing numbers. The journal is afraid that the public gaze is too exclusively fixed upon the Indian Civil Service, and the *personnel* of the Minor Services is often lost sight of. May not the constitution of the Minor Services engage the attention of Lord Carmichael without waiting for the report of the Islington Commission? When Lord Morley appointed Indians to his own Council and to the Executive Council of the Viceroy, he did not wait for any Commission. The constitution of the "Minor Services" should be such as to make the Indians feel that they are not strangers in their own land.

INDIAN MIRROR,  
11th Sept. 1912.

1559. The *Bengalee*, writing on the difference between Deputy and Sub-Deputy and Sub-Deputy Collectors. Deputy Collectors, asks:—"Is it too much to hope, now that the matter has been placed before His Excellency by those concerned, that Lord Carmichael will take the case of these officers into his sympathetic consideration? Something ought certainly to be done to improve the lot of these officers, which is indeed a hard one. Our correspondence columns have frequently teemed with letters calling attention to the grievances of Sub-Deputy Collectors. It is a well-known fact that these officers are drawn from the same class and have generally the same educational and other qualifications as Deputy Collectors. As a rule they have also to do the same work, except, of course, when a Deputy Collector is appointed a Subdivisional Officer."

BENGALUR,  
11th Sept. 1912.

#### VI.—MISCELLANEOUS.

1560. The *Reis and Rayyet* writes on this subject that Pan-Islamism is a fact not to be slighted. Musalmans in India and elsewhere are bound up with ties of kinship which

Pan-Islamism.

have no parallel. They may not be expected to dictate the whole of British foreign policy, but certainly they have every right to speak out when their national interests are at stake, be it in India or outside India.

REIS AND RAYYET,  
7th Sept. 1912.

1561. Commenting on a speech made by Lady Pherozeshah Mehta, the *Bengalee* says:—"She claimed for Indian ladies, and we think with perfect justice, that they should,

Lady Pherozeshah Mehta.

along with their husbands and brothers, take their legitimate share in all social and political movements. The inspiration of womanly influence would be a source of strength which would bear down all opposition. In the recent events in Persia and China, women have played no inconsiderable part. In the records of our ancient civilization, there are illustrious names of Indian women. Look at the influence which they exercise in our homes. They govern our households, and Tacitus, quoting the dictum of Agrippa with approval, says that the government of a household is more difficult than that of an empire. The mistresses of our homes are surely fit to be our associates and our colleagues in the great campaign for social and political regeneration. Lady Pherozeshah Mehta entered a vigorous protest against the advice tendered by high authority that they should not meddle in politics. She said that man was not composed of water-tight compartments, but that his faculties were adapted for application to social, commercial, as well as to political regeneration. Well and nobly said. These demonstrations are a fresh sign of the awakening of the country and of its appreciation of high and eminent services. They must be an incentive to all who, at a great distance, are seeking to follow the noble example of India's Grand Old Man. The moral significance of these demonstrations is unmistakable."

BENGALUR,  
6th Sept. 1912.

1562. Referring to a speech made by Sir George Clarke on Colonial Self-Government, the *Bengalee* remarks that in truth

Sir George Clarke on Colonial Self-Government.

there is something deeply pathetic in an Englishman, to whom the spirit of self-government is the very breath of his nostrils, lecturing the people of India on the undesirableness

BENGALUR,  
7th Sept. 1912.



of the ideal of self-government, because "it would destroy all that is most deeply ingrained in the life of the Indian people." Does the speaker really want the world to believe that if he were given a choice he would abandon his right of self-government and be content to be governed as the Indians are, if only he could, by so doing, have "all that is most deeply ingrained in the life of the Indian people?" Nor is this all that has to be said against Sir George Clarke's unfortunate utterance. We have been repeatedly told that the Government of India were opposed to politics being preached to students. Sir George Clarke never gave the public to understand that he did not accept this view or was not prepared to carry it out. Yet we find His Excellency, in a speech addressed for the most part to students, not only discussing politics, but politics of a most controversial kind. Are we then to understand that it is not all politics, but only politics of a particular kind, to the discussion of which the Government is opposed? There have been those who entertained this suspicion from the beginning, and Sir George Clarke's speech will strengthen their hands.

AMRITA BAZAR  
PATRIKA,  
6th Sept. 1917.

1563. A correspondent writes to the *Amrita Bazar Patrika* as follows:—

*Allegations against Mr. Gordon.* "In view of an impression that has got hold of the public mind, I beg leave to observe that after so much has been said and done by the authorities both here and in England since the Royal visit, with regard to the administration of this country which has doubtless the roused self-consciousness of our people and created for them a brighter outlook, the attitude of the Assam authorities in the Gordon matter seems to be entirely out of place and has, as such, come amiss to the people. We thought the bureaucratic method of government would now die of mania and the fetish of prestige be a thing of the past. The words of Mr. Montagu in regard to 'prestige' in the Indian administration are still ringing in our ears, and surely it would be doing a distinct disservice to him were it allowed to be still in the counsels of our rulers. If then it be gone, what is there to call for the strict secrecy that has been maintained with regard to the allegations made against Mr. Gordon which, as said above, Government itself considers to be serious? Why was no open enquiry ordered in the matter? This was essential no less in the interests of Mr. Gordon himself than in those of the public. We wish not to be misunderstood; we have no desire to be vindictive towards Mr. Gordon. Let him be declared absolutely innocent as the result of an open and impartial enquiry, and let the accusations against him, if found false and malicious, recoil upon those who brought them forward. What we do say is that it is not in keeping with at least the present avowed policy of Government to deal with public complaints in the way the Assam Administration has done with those under notice. If there be a distinction between a case where a mufassal landlord keeps his tenant in confinement for non-payment of rent and one where a Magistrate sends a man to *hajut* only as a matter of his whims, to our mind, the former must have it in its favour. And yet Mr. Gordon is still as supreme at Maulvi Bazar as ever. Is this not a slap on the face of the people of Maulvi Bazar? It behoves Sir Archdale Earle, whose appointment as the Chief Commissioner of Assam was hailed with peculiar delight owing to his having come direct from the post of Home Secretary under Lord Hardinge, to reassure the public mind by making it known that proper enquiries have been made into the allegations against his subordinate, Mr. Gordon, and stating the result of those enquiries. It will not do to let the matter drop by simply admonishing in private, if this has been done at all in the present case. The public have the undoubted right to have substantial justice and also to know that they have got it. We fail to see what harm is caused by dealing with an official in public. It is quite a mistake to suppose that this tends to lower the prestige of Government. On the contrary, it considerably heightens its reputation in that people's imagination is struck by the spectacle that in course of dealing with alleged offenders our Government is no respecter of persons."

HERALD,  
7th Sept. 1917.

1564. A Hill Tippera correspondent writes to the *Herald*:—

*The Political Agent, Agartala.* "The officiating Political Agent (Collector of Comilla) recently paid a visit here in connection with selecting the site of the Residency building. We are glad that the question has been finally settled as desired by the Darbar. But the public is rather anxious to know what



is the necessity of a Resident Political Agent at Agartala. First it was given to understand that the post of a Political Agent was required only for a period of two years. Now it seems to be practically settled that we are going to have a permanent British officer within the State. But why? The Residency building would cost 30 to 40 thousand rupees? Mr. T. R. Williams is appointed as Joint Private Secretary to His Highness, but the public would like to have seen him in charge of some other profitable post. A European, if at all to be kept, should be of some utility. Mr. Williams, who is a well-educated man, would be far more useful in the Education Department, which at present is in need of a competent hand."

1565. The *Amrita Bazar Patrika* writes:—"The inhabitants of villages bordering on the Kapotakshy heard some time ago, with a sigh of relief, of the order of the District

AMRITA BAZAR  
PATRIKA.  
10th Sept. 1912.

Magistrate of Jessore prohibiting the practice of steeping of jute in the river, the evil effects of which on health are generally known. They have not yet forgotten what happened last year as the result of the practice—how the water of the river became red, emitting most noxious smell, and how fishes of the river died in the course of two or three days and, naturally enough, those who have to depend on its water for drinking purposes had to go without it for days together. That being so, the order of the District Magistrate was very much appreciated by the villagers concerned. We are, however, surprised to hear that this order is being honoured more in the breach than in the observance."

J. S. WILSON,  
*Special Assistant.*

OFFICE OF THE BENGAL INTELLIGENCE BRANCH,  
9, ELYSIUM ROW,

*The 14th September 1912.*



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